

# *The Brooklyn Jewish Center Review*

*November, 1951*

## **CULTURE SALESMAN FROM GIRARD**

By ALBERT MORDELL

Second of the "Review" Portrait Gallery

## **THE NEW ISRAEL**

By DR. GEORGE H. T. KIMBLE

A Comprehensive Survey Prepared by the President of the  
American Geographical Society

## **THE SHOFAR ON MOUNT ZION**

By JAAP BAR-DAVID

A First-Hand Description of Worship at the  
Ancient King David's Tomb

## **THE WINCHELL TRADITION**

By LEON GUTTERMAN

Some Notes on the Unique Columnist

## **NEWS OF THE MONTH**

# CENTER BULLETIN BOARD

## FORUM SEASON 1951-1952

MONDAY, DECEMBER 17, 8:15 P.M.

### ROUND-TABLE DISCUSSION

## "SHALL GAMBLING BE LEGALIZED?"

AFFIRMATIVE

MORRIS K. SIEGEL  
*Chief Assistant U. S. Attorney*

NEGATIVE

MAX SCHERZFELD  
*Eminent Attorney. Member of the Center Board of Trustees.*

MONDAY, JANUARY 14, 8:15 P.M.

## HELEN GAHAGAN DOUGLAS



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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIII

NOVEMBER 1951 — Heshven 5712

No. 12

## INDEMNIFICATION FOR DEATH AND TORTURE

IN A recently issued statement the Chancellor of the West German Government has acknowledged, albeit grudgingly, the moral guilt of the German people against Jewry by reason of the Hitlerite atrocities. The same statement contained an offer to examine the question of financial indemnification for the financial losses which individual Jews and corporate Jewish communities had sustained in Nazi Germany. A conference representing twenty major Jewish organizations from nine countries recently met in New York to consider the offer. Quite naturally, the conference could come to no conclusion in one session concerning a question of such large financial content and of such historical moral implications. The conference created two ad hoc committees which will explore the ramifications of the problem and make subsequent recommendations to the conference and to the Government of the State of Israel as an interested party.

The offer of the German government we think is suspect and its sincerity doubtful. The very timing of the proposal makes one skeptical of the motives which animated it. West Germany is now engaged in a trader's haggle with the occupying allied powers to the end that German sovereignty be fully restored. It has with great skill thus far employed the threat of communism and the nebulous promise of German military aid against that menace, with the result that Germany, only a scant six years after VE day, is in a position of being courted by the allies with honeyed words and with a

fair assurance of escaping most of the consequences which all reasonable men thought would be the fruit of an allied military victory. Germany has learned the force of public opinion in the West. Her rulers know that Nazi oppression of the Jews, the mass extermination of 6,000,000 people and the brutal deprivation of elemental human rights for those few who remained alive affected unfavorably the attitude of many makers of policy in the West. There can be no doubt that the major motivation of the Bonn offer of indemnification at this time is the wish to stimulate a favorable reaction in allied policy. Germany is also anxious to open trade relations with Israel, particularly for the sale of German machinery. The trouble is, however, that there are but few visible internal signs in Germany itself that Adenauer speaks for the German people. On the contrary, most guides point to the continuing anti-Semitism of the German folk. There are still manifestations of hatred, such as the desecration of Jewish cemeteries; the Stahlhelm recently held a reunion con-

vention to the tune of German plaudits; in the government, on both Federal and local levels, in the judiciary, economic ministries and most importantly, in educational departments, well-known and admitted Nazis have returned to positions of power and direction; Adenauer's own cabinet harbors one Globke, an infamous co-author of the Nuremberg laws. The whole program of de-Nazification has been farcical in its meagre harvest.

In fine, we Jews must be very careful how we deal with this German offer. Under no conditions must an acceptance of even a satisfactory financial indemnification be deemed a forgiveness of the mortal German sin against the Jewish people. And as to money, let us be certain that we do not settle too easily. Nothing which either individual Jews or Israel will receive can in the remotest degree compensate for the death and torture inflicted upon our brethren; but at least let not the Germans have reason to feel any lightening of the burden of their guilt at a cheap cost to themselves.

In this instance it is surely wise to make haste slowly.

—WM. I. SIEGEL.

## LOUIS LIPSKY'S 75th BIRTHDAY

ON NOVEMBER 30th the Zionists of America will celebrate the seventy-fifth anniversary of the birth of Louis Lipsky, one of the pioneers of the Zionist movement in our country. For more than a generation he has labored ably and faithfully for the realization of the Zionist ideal. He was one of the founders of the Federation of American Zionists, the

forerunner of the present Zionist Organization of America. Brilliant writer and orator, blessed with a keen mind and a deep understanding of the hopes, the yearnings and the aspirations of his people, he succeeded in winning thousands of adherents to the Zionist cause. Zionism, to Louis Lipsky, was his very life,

(Continued on next page)

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### Public Conscience and the Elections

THE result of the elections on November 6th was like a tonic for the heart of America. It brought joy to men and women of all political parties. Instinctively we felt that a ray of light and hope had at last penetrated the darkened political life in so many sections of our country.

Many of us were becoming deeply concerned about the future of our beloved America. We began to ponder: what has happened to our American morality? Hardly a day passed that we did not behold a new exposure of crime and graft and corruption. We saw it everywhere, even among students of our institutions of learning, among those in high position as well as among the lowly in life. We were shown the sordid details of how masters of crime were allied with those in political office, and how they influenced our political life.

Worst of all, many of our citizens became cynical and lost all faith in the

possibility of remedying the situation. The stigma that once was applied to one American city became true of our municipality and of many others as well—"corrupt and contented!"

We are engaged in a great battle with a powerful outside enemy, and have not noticed that a cancer has been developing within our body politic that is far more dangerous to our national life.

The recent election showed the world that Americans are determined to cleanse their country of its moral impurity, that they are at last roused from their stupor and are determined to prove to the world that Democracy stands for purity in public affairs.

The results of the election, however, should mark only a beginning in this task of reformation. We must show that we are on the watch and that we are determined not to permit again corruption to penetrate our political life.

Citizens must show a greater appreciation of the privilege of voting. It is a sad commentary on our democracy that after all the terrible exposures of crime in politics so many thousands failed to avail themselves of the right to vote. And, finally, we must use the ballot intelligently, with a great deal of forethought and preparation. The old Jew, before preparing a *mitzvah*—a religious rite—was wont to say *Hineni muchan umzman P'kayem*, "I am ready and prepared to properly perform this mitzvah." This is the spirit that must animate our approach to the ballot box. Once that attitude is taken, our whole political life will assume a new aspect and be a true expression of the soul of America.

The election has proven that the American conscience can be aroused, and that when it is, it chooses the path of its great tradition—the path of honor, of truth and of righteousness.

Israel H. Levinthal

—ISRAEL H. LEVINTHAL.

### Sephardic World Federation Established

A WORLD Federation of Sephardic Communities was established recently in Paris at the conclusion of a five-day congress of Sephardics.

Moshe Sharett, Foreign Minister of Israel, in an address at a dinner given by the congress, hailed formation of the federation as a significant development in Jewish life. In a reference to the current session of the United Nations General Assembly, the Israeli diplomat said that a great rift among nations was being displayed there, with two worlds striving for mastery. He called on the nations of the world to observe the accomplishments of Israel where Jews of vastly different origins and beliefs were overcoming these differences in striving for a common goal. Israel, he declared, was giving the world an object lesson in how to live in unity and harmony.

Asher Benroye, of London, was elected president of the new federation by the 180 delegates representing Sephardic communities in 23 countries. Elie Eliashar, a member of the Israeli Parliament; Behor Shitreet, Israel Minister of Police; Neville J. Laski, London barrister, and Simon S. Nissim, of New York, were elected vice-presidents.

The federation will have offices in Jerusalem, Paris and New York. A council of forty members was named to carry on federation activities until the next congress to be held in 1953. The council will name an administrative committee to carry on administrative work.

The constitution of the new federation states as its aims the promotion of unity in Jewish life by coordination of Sephardic Jewish culture with Judaism in general, to promote the welfare and religious and cultural life of the Sephardic communities.

Delegates from the United States, in addition, to Mr. Nissim, were Rabbi David de Sola Pool, Rabbi Isaac Alkalai and Vitalis Nahmias, all of New York.

### LOUIS LIPSKY'S 75th BIRTHDAY

(Continued from page 3)

and to its growth and development he gave all of his heart and soul.

It is good to see Lipsky, in his seventy-fifth year, still at the head of Zionist work. As the Chairman of the Zionist Council, he leads us today, as he has led us for many decades, in guarding the welfare of Israel and in defending its newborn freedom.

All of us who were privileged to work with him in the sacred cause of Zion, rejoice that he was privileged to behold the realization of his dream of a reborn Israel on Israel's land. Fervently we pray that he may be blessed with health and strength to continue his devoted service to our people for many more years to come and that he may live to witness the *Ge'ulah sh'lemah*—the complete redemption of Israel and of all mankind.

—ISRAEL H. LEVINTHAL.

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## CULTURE SALESMAN FROM GIRARD

Haldeman-Julius is famed as the publisher of the revolutionary "Blue Books," small-size editions of the classics and important modern works, which he sold in vast quantities at five cents through newspaper advertising. He contributed greatly to the popularizing of good literature in this country and was the inspiration for the tremendous new "Pocket Books" publishing industry, which sells millions of these low-priced volumes. He also published magazines of opinion and was himself a writer of originality and talent. Aside from these virtues he was a colorful and controversial figure.

Haldeman-Julius recently died by drowning in the swimming pool of his home in Girard, Kansas, at the age of 62. The following story of his unique career was written by a close friend, fellow-Philadelphian, and frequent contributor to his publications.

**E**MANUEL JULIUS, as he was known before he prefixed the surname of his first wife, Marcet Haldeman, to his own when they were married, was born in Philadelphia, on July 30, 1889. He was the son of a Russian immigrant, David Zolajefsky, whose father was a rabbi. Zolajefsky was born in Odessa, where he learned the trade of bookbinder. He married young, as was the custom then, to the daughter of another rabbi, Elizabeth Zamustin.

The father not only had a Hebrew education but a secular one, for he went to a Russian gymnasium, or high school. Odessa at that time was the centre of Hebrew culture, where the leading writers lived, some of whom David met. The young man was also subjected to an influence manifesting itself among the Jewish *intelligentsia*, that of the Russian liberal writers. Turgenev was still alive, as was Dostoevsky.

In 1887 David and his wife and the four children they now had, set out for America. Misfortune dogged them. Two infant children died on the voyage and

### The Story of Emanuel Haldeman- Julius

By Albert Mordell



Haldeman-Julius at work in his home  
(From a photograph inscribed for Albert Mordell)

were buried at sea. Only a daughter Esther, and the boy Nathan landed with the parents at Baltimore.

Zolajefsky moved to Philadelphia and sought work as a bookbinder. He soon found a job. When asked his name he replied "David Zolajefsky."

"What?" asked his employer.

"Zolajefsky."

"I cannot be calling you Zolajefsky," his employer said. "It is too long a name. Besides, I could not remember it. It takes too long to pronounce it. Again, it is not an American name but Russian and you are now an American. I'll shorten it to Zoladj, or, better still, use a name that sounds like that. How will Julius do?"

It was all right with David, and Julius it became, not only for the purpose of his employment but for all occasions. When his first child, born in America, Emanuel, he was registered as Emanuel Julius.

Most of his life David Julius was employed by a firm of German bookbinders, Eikhoff and Kraemer. One of their customers was the wealthy Peter A. B. Widener. He would send in his collections of American writers or the ancient classics to be rebound in leather. You may be sure David Julius, who read Russian writers in the original, was curious enough to peer into the contents of these books and probably pause from his work to read a passage here and there. He familiarized himself thus with authors he had not previously known.

About the turn of the century, Widener presented his library to the City of Philadelphia along with his magnificent home at the northwest corner of Broad Street and Girard Avenue. Since then the books have been moved to a building at 26th and Lehigh Avenue. Here some of the books bound by Julius may be seen.

The elder Julius always made a good living, but did not exceed \$1,000 a year, a fair sum in his day. For a few years he gave up his craft and ran a candy and cigar store. He retired about the time of the depression, but had saved enough to live on what he had. With pride he saw his son rise in fame and comparative wealth, but though he died in his late 70's he was always self-dependent.

An excellent characterization of the old gentleman is given by Emanuel in an account of his father and mother in one of his publications:

"My father and I were always on the best kind of terms. I liked to talk with him, for I was always amused by his dry, wry, sarcastic wit. He had the knack of disposing of great issues with a devastating sentence or phrase. When he disliked a person he had the actor's trick of merely repeating what the offensive individual said, with just enough artistry in the voice to make the objectionable one ridiculous in the eyes of all right-minded people."

Haldeman-Julius has referred less frequently in his own writings to his mother than to his father. Yet there are more of

her traits in him than his father's.

Mrs. Julius exercised good judgment in money matters. No doubt from her Haldeman-Julius inherited his business ability, his capacity for judging the literary market, and his methods possibly of dealing with authors and testing advertising mediums. She drove hard bargains, and, as her son says, she was never overcharged once in her entire life. She knew where to make the cheapest purchases and was a good housekeeper and kept her children well dressed. Here is the judgment of the publisher's wife, Marcet, on his business relations with writers:

"When it comes to his dealings with authors of Little Blue Books, he is a veritable Robin Hood—dickering to the point of hard-fistedness with well-known writers and overpaying and allowing absurd amounts of expense money to ones he believes are brilliant."

Haldeman-Julius' reactions to the finer matters in life undoubtedly also came from his mother. His ambition to create a high sense of appreciation for the arts was in some measure due to the inheritance of emotions that were part of her nature. His love for music probably came from her side of the family. Whether she knew anything about music or not, one of her cousins in Philadelphia, the late Marcus Zamustin, was well-known for his profound knowledge, ear and appreciation of music. He was a familiar figure, with his full face, pink cheeks and a blonde flowing handle-bar moustache, at all concerts and operas, and possessed some of the most expensive violins, including a Stradivarius.

Haldeman-Julius claimed that his mother was skilled as a "debunker," a quality in which he always specialized. She would burst out into a torrent of words that would tear a fake to shreds. In that she was following a Jewish custom.

Isaiah, for example, railed against astrology. He says to Babylon: "Let now the astrologers, the star gazers, the monthly prognosticators stand up and save thee. Behold they shall be as stubble, the fire shall burn them." Debunkers have been common in Hebrew literature. It may therefore be said that unconsciously Haldeman-Julius was following not only his mother but those of his and her ancestors who had been debunking from the time that Abraham destroyed his father Terah's idols.

Emanuel attended school only till he was 13, then worked at various jobs. Though he left Philadelphia at the age of 17, his memories of his early years there were so vivid that his readers found his frequent autobiographic accounts of life in the Quaker City in the nineties and early years of the century among his most entertaining and haunting writings.

In Philadelphia, when he was 15, he bought a pamphlet edition of Oscar Wilde's "The Ballad of Reading Gaol" at the book store of Nicholas L. Brown. This helped to formulate an idea he had already conceived of publishing a series of cheap reprints of the classics. Later he left for New York, where, after some menial jobs, he started writing for the *Call*, the old Socialist paper, and soon became a reporter for it. This work was appropriate, for he had early become a Socialist. Before he was thirty, after connections with various Socialist papers in Milwaukee and Los Angeles, he became quite a noted writer. An interview with Jack London published in a little magazine he managed to get hold of in Los Angeles, *The Western Comrade*, was widely reprinted. In it he castigated the distinguished writer for selling his pen for mercenary objectives rather than for art. A connection with the *Appeal to Reason*, the popular Socialist weekly, followed. Then, in 1916, he married Marcet Haldeman, a banker's daughter and niece

of Jane Addams.

From his wife Haldeman-Julius received a loan which finally enabled him not only to buy out the *Appeal to Reason* but to inaugurate his project of the Little Blue Books, which began with Edward Fitzgerald's translation of the *Rubaiyat of Omar Khayyam*. He soon started a little revolution in book advertising by using full-page space in daily newspapers. These huge ads became familiar to the American public, and with the help of a mailing list he was soon selling millions of booklets at ten and then five cents a copy. He now owned a farm near his publishing plant in Girard, Kansas, and before his mid-thirties he was a national publishing figure.

He then made the *Appeal to Reason* a personal organ, thus losing some Socialist subscribers, changed its name to *Haldeman-Julius's Weekly*, and finally to the *American Freeman*. For many years he wrote the entire publication of 12 closely printed newspaper-sized pages. In the twenties he started the magazines *Life and Letters*, *Haldeman-Julius Monthly*, *Haldeman-Julius Quarterly*, and finally *The Critic and Guide*, in 1947. Aside from these there were serial monthly publications. He lost money on these ventures, the deficits being made up from the Blue Books' earnings. His purpose was to introduce new authors and provide a medium for writers who were not acceptable to the conventional magazines. Above all, he was interested in liberal ideas and "debunking," and one of his most interesting exploits was a series of articles and booklets exposing the various Fundamentalist preachers who had attracted attention during the twenties. He was present at the celebrated Scopes trial in 1925, held in Dayton, Tennessee, when the theory of evolution was attacked, and both he and his wife wrote about it. He became a close friend of Clarence Darrow, who defended the teacher who



A painting of the Haldeman-Julius farm home in Girard, Kans., by the noted artist, A. Walkowitz



taught Darwin's theory in the schools, and published booklets by him and of the debates in which he figured.

It will be seen that Haldeman-Julius was that rare combination of the practical man and idealist. He made sacrifices and risked his personal fortune in altruistic designs. He was engaged in the seemingly hopeless task of having Eugene Debs freed from jail, and for three years, 1918 to 1921, he turned the *Appeal to Reason* into a battleground for this purpose, which was finally successful.

No sooner was Haldeman-Julius finished with one venture than he was launched on another. He exposed quacks in medicine and attacked any one he considered a faker.

When Hitler rose to power, and Father Coughlin's name became terrifying, Haldeman-Julius became more conscious of his Jewishness and began writing vigorously in defense of his people.

In appraising the multifarious activities and the many-sided career of Haldeman-Julius, it is necessary to dispose of the prevalent view that he was merely a publisher who made the classics easily accessible to the public through very cheap editions. There will always be publishers who will cheaply reprint books or selections from Poe, Tennyson, Maupassant, Oscar Wilde, etc. His real service as a publisher was not only in reprinting expensive and unobtainable classics, but in enlisting writers to depict life on the American scene, in advancing the best views on literature, and in attempting to free the public from the shackles of prejudice and superstitions. He issued mind-liberating books. It is now well known that he was responsible for Will Durant's "The Story of Philosophy." This work was originally a series of Little Blue Books, and also appeared in part in his magazines. It attracted no more attention than other Little Blue Books. They were sold at five cents for each of the nine essays, and have always remained on Haldeman-Julius's list. By an arrangement with Simon & Schuster, they were issued in one volume and became a best seller, providing the basis for Durant's fame and fortune. Similarly, other Little Blue Books could have been reissued in

bound volumes, and some no doubt will be.

When Upton Sinclair could find no publisher, Haldeman-Julius took him up. He published famous works of his, like "The Brass Check," and then issued novels and plays by Sinclair that are still unobtainable elsewhere. He printed new material by Isaac Goldberg, Clement Wood, John Cowper Powys, Frank Harris, H. G. Wells, Bertrand Russell, Joseph McCabe, etc.; he published articles by numerous authors who were then not known to the public, like Louis Adamic, James T. Farrell, Erskine Caldwell, Fulton Oursler.

A series of larger Blue Books was started which ran into nearly a thousand separate titles, while the Little Blue Books reached nearly 1900. The new series included hundreds of original works, the most notable being those by Joseph McCabe and Dr. D. O. Cauldwell. The works of the latter concerned phases of sexual life studied scientifically and through personal investigation. Haldeman-Julius was criticized for his "sex" books, but it must be acknowledged that he anticipated the Kinsey Report. Haldeman-Julius did not fear criticism. If he had one quality it was daring courage. He risked facing prosecution under the libel and postal laws, and in two actions under the former he came out victorious. He broke with friends if necessary, as he did with the editors of *Truthseeker*, a freethought magazine, when they called the Bible a "Jew book" and engaged in anti-Semitic references. He wrote against them and enlisted other writers to do so.

A book could be written about Haldeman-Julius's own writings. They run into probably a hundred volumes. He started early as a writer of sketches and short stories. These were collected as "The Color of Life" before he came to Girard. In collaboration with his wife he wrote a novel, "Dust," that was hailed as a great regional novel. They followed this with another novel, "Violence." Books of his were issued by other publishers. These were "The Outline of Bunk," "The Big American Parade," "The First Hundred Million" (an account of his Blue Books venture), and an Introduction to a collection of condensed McCabe booklets called "The Story of Religious Controversy." His chief writ-

ings are contained in his periodicals, and many if not most of these have been collected in scores of Little Blue Books and the Larger Books, in "Questions and Answers" (37 volumes), and "Notes and Comments" (10 volumes). Probably his most popular pamphlets were his autobiography, in two volumes—"My First 25 Years" and "My Second 25 Years."

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### SALESMANSHIP

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*How Haldeman-Julius advertised his publications—and got remarkable results—is indicated in this excerpt from a combination offer of six pamphlets about the publisher written by Albert Mordell and two by Haldeman-Julius himself.*

**A**LBERT MORDELL, distinguished literary critic, has written six books about the personal history and career of E. Haldeman-Julius. We also have available two volumes of autobiographical writings by E. Haldeman-Julius as follows:

My First 25 Years. 75c.

My Second 25 Years. \$1.

If you will order both volumes—"My First 25 Years" and "My Second 25 Years"—you may send only \$1, which represents a substantial saving. If you want all six Mordell books and the two autobiographical volumes by Haldeman-Julius send a total of \$2.45, which makes the saving still larger. In that case be sure to mention that you want all six Mordell books and the two volumes, "My First 25 Years" and "My Second 25 Years." In all, you will be getting about 230,000 words. This is a great bargain. Better order all six Mordell books and the two H-J volumes for \$2.45, a saving of more than \$3, and we prepay carriage charges. Mail orders to: Haldeman-Julius Publications, Girard, Kansas.

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In these two works, and in fact in hundreds of autobiographic passages and articles, he has revealed a unique and complex personality. He wrote on the spur of the moment, and like Mark Twain in his autobiography, he leaps from the past to the present, interjects happenings of boyhood among those that occurred only yesterday. He had a faculty that was photographic in recalling

boyhood life in Philadelphia in the nineties. These sketches were popular. It was almost uncanny to read them, for one marveled how he could recall with such accuracy and present so imaginatively and vividly such minute details. He contemplated producing with this writer a "fat book" about old Philadelphia. He was especially adept at character sketches and portraits. His accounts of Charlie Chaplin, Horace Traubel, Clarence Darrow, Frank Harris, Eugene Debs, Sinclair Lewis and other men he knew personally are unforgettable. In his sketches about himself there was no whining, no complaint about a lot that was not always a happy one.

His *American Freeman* was a sort of journal where every idea that came to his head, and every event that occurred, went in. Cheek by jowl with a profound article of philosophic import went one that dealt with the cats and dogs and cattle on his farm. His political editorials appeared here, as well as in the *Critic and Guide*. Like Montaigne, he told everything about himself. He mentioned his arthritis and what remedies he was taking. If a tramp visited his farm the episode was narrated. Excellent articles critical of radio commercials and stupid programs on radio and television went together with accounts of his Gargantuan feasts in restaurants.

He loved life—he was zestful, radiant, even epicurean. Socialists were perplexed that a Marxist should lead such a bourgeois existence and openly glory in it. His musical criticism, his literary articles, his causeries that wandered from one subject to another, his studies of the various actors—all were side by side with defenses of science and liberalism. His writings were popular. It might be said that for no magazine did readers await the next issue as eagerly as his subscribers awaited the *American Freeman*. He had his humorous side. He enjoyed jokes and he told many of them in his paper, some of an off-color nature that made subscribers cancel their subscriptions. His readers wrote to him frequently, and he used or paraphrased their letters. He quoted blame as well as praise. He was, as it were, the head of a family of fifty thousand. He virtually gave the *American Freeman* away, twelve issues for one dollar. *The Critic and Guide*, a fat periodical of 128 pages, cost a dollar and

a half a year. It was natural that he should be losing money on it, and a month before his death he abandoned this periodical. He made pleas for contributions in the *Freeman* to make up his deficits, and they poured in constantly in one, two, five and ten dollar bills from every town and hamlet. Some years he received as much as ten thousand dollars. This might seem begging, but the receipts attested to the interest his readers had in his work, and consoled him for the abuse he met and the ostracism by other publications, who never quoted or mentioned him. He used at times vulgar language—*pippik* and *kisbke* were favorite words, originally taken into Yiddish from the Russian. He was a sort of Rabelais and Montaigne rolled into one, for to look at him in another light, he had the faculty of writing with the profundity of Bertrand Russell and the lightness of Christopher Morley.

He had several gods—of course Voltaire and Ingersoll were among them. But his literary judgments were sound. Originally influenced by Mencken, he turned against him for his anti-democratic stand. In spite of his judgments on the tastes and views of the average American, he was a great believer in democracy. He always referred to himself as a social democrat, and as such attacked communism, though he often became apprehensive of the hysteria of the anti-communists.

Haldeman-Julius wrote with great facility. In the midst of his activities as business man, publisher, editor, farmer, he produced daily from three to five thousands of words. He used large sheets, almost twice as wide as the standard letter sized paper, and followed each article with another continuously, typing out everything himself. Only here and there was a word corrected. He seemed to have *cacoethes scribendi*! He would rather write a good article which could be praised by some one whose opinion he respected than sell quantities of Little Blue Books.

Haldeman-Julius probably turned out more literary material in the last thirty years of his life than any author in America. He told this writer, however, that his own fifty odd Little Blue Books, which by 1949 had sold over a million and a quarter copies, were not as good sellers as those of a number of his

authors, William J. Fielding, for example. His big Blue Books, numbering about twenty-five, have sold still less, and the 37 pamphlets of "Questions and Answers" still less. His latest collection in ten volumes, "Notes and Comments," represents his best work.

Besides the five volumes issued by other publishers, Haldeman-Julius wrote over 125 collected pamphlets. If to this were added his uncollected articles, the number would be very large. Some day, probably, a selection will be made—certainly ought to be made—of these works, and a residue of high quality will be left after the ephemeral and journalistic are omitted. Of course Haldeman-Julius wrote too much, and often boasted of quantity rather than quality. But he was a literary man, and his note books can be compared for matter and thought with some of those issued by more celebrated writers.

I now come to a phase of his work to which little attention has been paid, his writings about Jews. These have been overlooked by Jews because of his reputation as a freethinker. Yet there was nothing more he desired than that his services to his people should be made known. The present writer, who wrote many articles about Haldeman-Julius for the *Critic and Guide*, which were subsequently collected in six pamphlets, has had on his agenda the writing of an article to be contributed to some Anglo-Jewish periodical about Haldeman-Julius and the Jews, to which he looked forward with eagerness. This article was never written, but he can atone for this delay by a few remarks here.

Haldeman-Julius did not have the advantages of a Hebrew education, though his father was a Hebrew scholar. He knew the Hebrew alphabet, spoke Yiddish, and often used Jewish idioms as well as Hebrew words in his writings. He approved, though he had at first opposed Zionism, and was intensely interested in the State of Israel. While he was not religiously observant, and criticized dogmas and rites, he regarded the Jewish religion superior to any other. Unconsciously he took a Jewish point of view in his animadversions upon Christianity. He approved of some features of the Reconstructionist, Reform and Conservative movements. He was proud of his people and their heritage and contribu-



tions, and defended them from the charges brought against them. He criticized clericalism, and when he did cast some aspersions upon orthodoxy, it was done mildly, so that Christian subscribers wrote in to ask why he was so hostile to Christianity and not to Judaism. He used Jewish writers extensively in his later publications, including numerous articles by Victor S. Yarros, Dr. B. Liber, Albert Mordell, Paul Eldridge, and his latest contributor, Dr. Abraham Bronson Feldman. These names appear often in the pages of the *Critic and Guide*. One of his latest publications was a posthumous pamphlet by Isaac Goldberg (who used to write for him), consisting of a selection of moral maxims and proverbs from the Talmud and Midrash. Though Haldeman-Julius published little about the Jews by Jewish writers, he came to have a definite opinion as to their mission. In a criticism of Sholom Asch's later books he said that Asch should have realized "that his primary duty as an artist and thinker was to preserve and vindicate his own people." He also was opposed to the showing of the motion picture, "Oliver Twist."

Hostile critics have called the Jewish religion a stomach religion, not only because of the Kashruth requirements but because of the uniqueness of Jewish cooking. It is well known that even many who have deserted their religion still yearn for the old fleshpots, and those who do not follow its moral precepts cling to the dishes mother made. Nothing amuses Gentiles more in Damon Runyon's tales than the appetite of some Jewish gangsters for *blintzes*. One day early in 1949 there appeared an article in the *Freeman* by Haldeman-Julius entitled "Jewish Cooks," later reprinted in his "My Second 25 Years." It made mouths of the Jewish subscribers water. Here the great pioneer of advanced ideas was writing about *potato latkes*, chicken soup with *matzoh* balls, stuffed *kishke*, *smetene*, cold *gefille* fish, *kreplach*, and *blintzes*, and pronounced a general eulogy on kosher food and the Jewish housewife. He asked his readers who lived near the *Jewish Forward* office on East Broadway to let him know if the old fashioned *matzoh* balls were still made of eggs, vegetable shortening, salt and pepper, if there was still chicken fat floating on the soup, and whether the latter was still flavored with

celery, onions and spice. "If the answer is No," he wrote, "break the melancholy news tactfully, for there is a limit to my capacity for hurts and sorrows."

I am far from implying that because Haldeman-Julius had a yearning for the old home meals he thereby revealed himself a Jew of value to his people. His services however were many. In fact, his beliefs were primarily those of the Jews in America and Israel. In the very last book he published, mailed to me the day of his death, he made the following comment:

"Jesus wasn't the Jewish Messiah, as theologians recognize, and he saved nobody. The notion of salvation is puerile. The Jew remains a member of an ethnic group which has a tragic and amazing history. The Jewish Atheist and Agnostic remains a Jew. . . . The Jews can never swallow the Trinity, the Divine Birth of Jesus, or the immaculate conception of his mother. Their ethics, too, are superior, because more realistic and scientific, than the Christian ethics, which no one has even tried to live since the primitive Christian communities."

It is immaterial what Haldeman-Julius thought about Judaism, because he was not familiar with it in full detail. He never fully appreciated the Bible. But

#### HALDEMAN-JULIUS ON ALBERT MORDELL

ALBERT MORDELL is the son of Russian Jewish parents who immigrated to this country in the early '80's of the last century, and married here. His father, Phineas Mordell, was an authority on Hebrew grammar and published several original articles on the subject in Hebrew and English periodicals. He also issued in English a pamphlet, "The Origin of Letters and Numerals," an original interpretation of the oldest Hebrew mystical book, "Sefer Yetzirah." He was a Hebrew teacher. Mordell is the older brother of Professor Louis J. Mordell, a Fellow of the Royal Society who holds the Sadleirian Professorship of Pure Mathematics at St. John's College, Cambridge, England. He has published many papers, over a hundred in solving mathematical problems.

Albert Mordell is America's finest literary critic. Most of the others are hardly more than reviewers.

what is important is what he did after the advent of Hitler in 1933. Within a year or so he turned his *American Freeman* into a paper giving his answers to questions sent in by his readers. Sometimes he invented the questions and gave his answers. Many of these dealt with Jews and topics of Jewish interest. He collected these into 37 large pamphlets and he had an index to the first 25. A few years ago he turned the *Freeman* back to an organ of original writings by himself, but he still contributed articles about Jews. Under the title "Jews" in the index volume of "Questions and Answers," he lists over a hundred answers, or rather articles, about Jews. Some of the titles are "Believe in Brotherhood," "Their newspapers opposed communism in Germany," "Do Not Control our Banks," "History's Favorite Scapegoat," "Cultural Record of," etc. There are nearly fifty articles listed under the title anti-Semitism, and other articles of interest to Jews appear under the names of Ford, Winrod, Hitler, Father Coughlin — under whose name there appear about 90 articles. Indeed no one so violently attacked Father Coughlin as did Haldeman-Julius, and if the latter was finally silenced, at least a little credit should go to him.

In the very first of these pamphlets, entitled "Questions and Answers" (1935), under the heading "Anti-Semitism, Racism and Lynching," he has twelve double column pages. Here is an excerpt:

"Question: What is the extent of 'Jewish influence' in Washington?

"Answer: Here we bump into another myth. 'Jewish influence' in Washington doesn't exist. There is only one Jew who is a member of the President's cabinet, and not a single Jew who belongs to the 'Little Cabinet' which numbers 25. . . . The facts prove definitely that current anti-Semitic propaganda about 'Jewish influence' in Washington is nothing more than Hitleristic propaganda. These elements have to drum up scapegoats and erect strawmen in order to sell their racial racketeering to the yokels."

As to Haldeman-Julius's personal life, it was mostly devoted to reading and writing. He was happily married to his second wife, Sue (his first had died) for the last ten years. She made an ideal

(Continued on page 23)

THE Jewish Arab war of 1948 has brought to an end one of the oldest Jewish traditions since the early days of exile — praying at the Wailing Wall every day of the year and especially on the High Holidays. Whenever one visited the Wall on a weekday or on a Sabbath one could find, in addition to a handful of tourists, several scores of people absorbed in thought of prayer, some quietly and silently, others gesturing with hands and arms, the cadencing bodies united with all that the Wailing Wall meant. On Rosh Hashana, and much more so on Yom Kippur, towards the end of the day when the Shofar would soon be blown, thousands and thousands would find their way there, young men and old sages, religious believers and atheists alike. The Wailing Wall was more than a remnant of a religion of ancient days — it was and is the “living” tie between an independent past and a national future.\*

Since 1947 the Jews no longer have had access to the Wailing Wall. Although built on top of Mt. Moria and remembered in our prayers as “The Mountain of Zion, the Dwelling of God’s Glory,” it lies low down in the Old City of Jerusalem, inside the Old City Wall. From the surrounding buildings, rebuilt seven times on their own ruins, one has to descend steeply to reach the Western, or Wailing Wall. Today there is no part outside the Old City Wall from where one can see the remaining Western Wall of the Holy Temple, or even part of it.

As the Temple was built on Mt. Zion, which is in the Old City, it may be confusing to speak about thousands of people who visited King David’s tomb on Mt. Zion. However, this is the Mt. Zion (called by that name even in ancient days) situated just outside the Old City Wall. It is connected with the Old City through Zion’s Gate, which at present is in Arab hands. It is on this Mt. Zion that King David is supposed to be buried and his tomb the Jewish Holy site which is nearest to the Wailing Wall.

As I was ascending the newly constructed concrete steps leading to David’s tomb, I met Mr. Ezrahi, from Tel Aviv, coming down. There was no Ashkenasic

\*According to Midrash the stones of the Wailing Wall are the watchmen that guarded Jerusalem during the long years of exile to safeguard the return of the Jewish people (Jes. 62.6).

## THE SHOFAR ON MT. ZION

By JAAP BAR-DAVID

*minyan* at the Tomb, he said, only Sephardic and Yemenite. It was the second day of Rosh Hashana, and as I had been up the day before I took him back with me.

We entered the 2000 year-old building, its wall 4 feet thick and at central points as wide as 7 feet. Passing through several vaulted halls, always dark and cool even during the hottest summer day, we soon reached the large hall which gives entrance to the antechamber of the tomb. Last year this place had been allotted to an Ashkenazic *minyan*, while this time the Sephardim were assembling here. They prayed in two different *minyanim*, each according to their own ritual.

Winding our way through a small yard, then a larger yard and some narrow alleys, we finally reached the Ashkenazic schul.

In a way this *minyan* was very much like any other one. This year there was an excellent *chazzan*, with three young men, making up a very good choir.

More than anywhere else in Israel, it is on Mt. Zion that one experiences a feeling of being part of Israel’s past, present and future. On the walls around us were hundreds of pictures of synagogues, many of them large and beautiful edifices that no longer exist. For the West European or American Jew who never lived in Eastern Europe it is a revelation to find out that some small unknown town in Poland, “a *statele* in the backwoods,” as it were, boasted three large synagogues, each one of the size of the Great Synagogue of Amsterdam or the Rothchild Temple of Paris. Another wall showed the pictures of dozens of synagogues in Jerusalem, twenty-seven of them in the Old City, destroyed by the enemy in one stroke of violent barbarism.

One of the Holy Scrolls bears a cardboard number card. It records its serial number and the city from which it was rescued. The *Parobet* has come from Eastern Europe but the exact place of its

*An Israeli Observer Reports  
A Stirring Experience*

origin is unknown. The *Aron Hakodesh*, the Holy Ark, hails from Morocco.

The highlight of the service was the blowing of the Shofar before *mussaf* prayers. Ascending a very steep and narrow staircase, the entire congregation taking along the Holy Scrolls, a table and bench followed the *Ba’al Tokeah* on the roof. In front of us, immediately behind the Old City Wall at close distance, lay the former Jewish Quarter, with the huge, severely damaged Batai Machsai compound, where the Jews of the Old City made a heroic last stand before the inevitable capitulation. Behind that was the Wailing Wall, deserted on this Day of Remembrance.

Penetrating through the heavy vaults and walls of the adjacent building, came the *shofar* tones of the Sephardic *minyan*, and now our own *Ba’al Tokeah* got ready. Everyone was deeply moved listening to the *Tekioth*. The old man blows well but the soft wind here on the roof carries the sound away, away in the direction of the Old City, of the Wailing Wall. Is it an accident that the wind has changed its direction since this morning? Or is it another miracle that lifts the sound of the *shofar* and carries it forth to the stones of the Wall?

For 2000 years and more these stones have spoken to us in their own language, have called back the Jewish Nation from the Diaspora, and returned Israel to Zion. It is tragic coincidence that this return should mean a separation from the place where once the Holy Temple stood. Yet here on Mt. Zion, through the tones of our *shofar* that caress the stones of the Western Wall, we have done more than merely say our prayers — we have paid homage to the symbol of a glorious past, have consoled it in its loneliness and, in return, have received new strength for our national and spiritual future.

Jerusalem, Tishri

# THE NEW ISRAEL

*A Survey by the Director of the American Geographical Society*

Dr. George H. T. Kimble

*The following comprehensive and critical article was published in the monthly printed newsletter, Focus, issued to subscribers by the American Geographical Society, with headquarters in New York.*

IT IS not only the map of Asia that is changing these days: the landscape is also changing—nowhere more rapidly, or remarkably, than in the youthful state of Israel.

It used to be said that time stood still in the Holy Land, and that the only guidebook a traveler needed was the Old Testament. But no longer: the Israel of Chaim Weizmann, Ben-Gurion, and the returning "Exiles" is very different, both in looks and in life, from the Israel of the Twelve Tribes, or, for that matter, the Palestine of 25 years ago.

Consider, for instance, what has been happening in agriculture, in the field of animal husbandry. "Green pastures" have long been at a premium in Palestine. The right to grazing space and the fight for it are recurring themes with which every student of Holy Writ is familiar. Because of this, cattle have always been less popular with the Palestinian herder than sheep or goats, to the progressive impoverishment of the soil, and, in many instances, its complete destruction. In a less stringent environment this cattle shortage might not be so important, but in a land where alternative sources of fats and proteins are hard to come by, it is serious. To the present government it is viewed as a national liability, which must be removed with all dispatch.

The measure of their early success is reflected in the following figures: in 1939 the total number of cattle used on Jewish farms was 16,477; in 1949 it was 36,549; now it is more than 42,000. At the same time close attention is being paid to the breeding of good strains: already the output of milk over parts of the country has been raised to the point that is adequate for local needs.

To accommodate the increased cattle population, and the growing farm popu-

lation, more and more land is being brought into service. A few years back, the hill country around Jerusalem was so much scrub and rock supporting a sparse nomadic population of Bedouins and their sheep. Today, the wilderness has begun to flourish: a 600 acre farm, newly established near Bethlehem, supports between 400 and 500 people—refugees of many nations and occupations. The cereal crops (wheat, oats and barley) are mechanically threshed, and the straw is mechanically baled, for stock feed, for bedding, and ultimately for manure. In addition to its herd of some 50 Friesian cattle, which supplies the dairy requirements of the colony, it has orchards and truck gardens, and already the orange crop has become the main source of ready money. And this colony is but one of some 600 which have sprung up during the past generation and which, between them, give shelter, occupation, and a zest for living to upwards of 200,000 immigrant Jews.

Although the administrative organization and economy of the colonies are not everywhere the same, and are, indeed, changing from year to year, the "colonial" idea is still gathering momentum, for the advantages are plain for all to see—including the Arab who is already taking a leaf or two out of the Jewish agricultural textbook. In addition to the pleasures of community life, there are the hard cash gains in larger crops, lower costs, superior marketing facilities, and the safeguards against soil exhaustion and soil erosion, abuse of water rights and overgrazing. No fewer than 150 colonies were established within 18 months of the State's founding; another 36 are now in building in the semi-arid Negeb; and by 1954 there will be many more if the present ambitious irrigation schemes for the region materialize.

Jews and Arabs alike have long realized that the basic element in the agricultural equation is water. Palestine is not a well-watered country, even by Mediterranean

standards. It gets practically all its rain in the winter half of the year: at Jerusalem a shower in May, June, or September is something to talk about, and not even the oldest inhabitant can recall a fall of rain in July or August. This means that unless the farmer has access to river or ground water he must have all his field crops harvested by the beginning of summer. Only the olive, fig, and vine can combat the summer drought. To make matters worse, the rains tend to be torrential, especially in the uplands, where they play havoc with the soil cover unless it has been secured by terraces and checkdams. Away from the northern lowlands and the uplands, where the annual total may run up as high as 35 inches, the precipitation is distinctly scanty; indeed, over fully one-half of Israel it does not average more than 8 inches, and would be even less were it not for the heavy dews "that come down upon the mountains of Zion."

What can be done to better such ill-favored land? Some of it can be irrigated. Already 121,000 acres of farmland have been irrigated, and the Israeli government is determined to double this figure in the course of the next few years—a determination that may well be realized, for they increased the acreage by some 40,000 acres between 1949 and 1951. Ultimately they believe that no less than 700,000 acres may be brought "under the ditch." Whether it will pay, as a business proposition, to carry through so ambitious a project is another matter, but there is no denying that the newly irrigated land is doing better than most of the unirrigated land, in some cases, growing 3 crops a year as against one; that it is providing work for many thousand settlers (mostly refugees from the camps of Europe); and that, in the thinking of the Israeli, it symbolizes more truly than anything else the rebirth of their nation.

Of no less significance is the forestry program. As everybody knows, the forests of the Levant are not what they



used to be. Even the cedars of Lebanon do not add up to a decent-sized woodlot, for there are barely 400 of them! And the reasons are not hard to find—overcutting, overgrazing, and imprudent farming, ably abetted by a fickle climate. The Israeli government realizes, as did the British Mandatory Power before it, that there can be no enduring agricultural prosperity without an adequate water supply, and no assurance of such a supply without conservation in the catchment basins and the maintenance of high water tables—all of which spells afforestation. As Chaim Weizmann himself put it in a recent interview: "If we had afforestation, there would be more water: there would be more wood, pastures, dairy herds and a flora and fauna quite different from what we have now, which would produce richer living conditions. And this is what must be done in the next ten years."

Already the tree planting program in the hills, mostly of conifers in the uplands of Galilee, has begun to stay the downward creep of soil, and in the low-lying swamp areas the young eucalyptus groves are proving exceedingly useful as "dehydrating" agents. Dune-ridden coastal areas are likewise being planted, generally with acacias, for the purpose of immobilizing the sand and, so, of securing adjacent farmlands against its insidious march.

In 1945 the area maintained in forest by the government and other Palestinian agencies was only 14,000 acres. At the present time the acreage has been increased to 100,000 and planting is going on at the rate of several million trees a year (6,500,000 in 1951).

Even more remarkable have been the industrial developments. More timid spirits might well have been discouraged by the shortage of raw materials and fuels, but not the Jews. They determined to compensate for the shortcomings of their environment by exploiting the skills, experience, and capital available to them, either their own or from Jewish organizations overseas, and to such good effect that they are today the most highly industrialized community in the Middle East. In achieving this position they were, of course, notably assisted by World War II, which imposed upon them the necessity of producing much in Palestine

that had previously been imported. Power for their industries was available from the diesel-motored generating stations at Haifa and Tel Aviv and the hydroelectric station at Tel Or, where the Yarmuk flows into the Jordan south of Lake Tiberias. (At the present time Israel does not have access to power from Tel Or, since it is in Arab hands. Nor is she able to import fuel oil by pipeline from Kirkuk; owing to the embargo on the export of Iraqi oil to their country, the Israeli are momentarily compelled to import oil by tanker from Venezuela!)

For obvious reasons the emphasis has been on light industries requiring small amounts of raw material and large amounts of manipulative skill and processing. Such industries run the gamut from razor blades through watches to chocolate, false teeth, fine furs, and footwear. The General Shoe Company of Tennessee has recently spent a million dollars on erecting a plant at Tel Aviv where old-style handicraftsmen have be-

### ISRAEL IMMIGRATION INCREASES

IN THE first eight months of 1951, January to August inclusive, 150,692 immigrants entered Israel. This figure was in excess of expectation. The immigration plans of the Government and the Jewish Agency have been based on the assumption that during the entire year immigration figures would not exceed 200,000. The increased influx was due primarily to the completion of the air life from Iraq.

This year, too, has been a record year for tourists. In the first eight months of 1951, 42,302 tourists visited Israel as against only 29,316 in the whole of 1950. Of this number 30,035 were visitors for more than one day, and 12,267 were one-day visitors.

During the winter months, the Israel Army will take over responsibility for 30 immigrant work villages with a population of 15,000 persons. The army will provide sanitation and other services, while the Jewish Agency will continue to provide medical service and the Ministry of Education will maintain the schools in the camps, as it does at all other times. Children from these villages will be housed in special camps operated by women reservists.

gun to turn out new-style shoes by the thousand pair.

As yet there are no "heavy" industries, except for potash perhaps, but the Kaiser-Frazer Corporation has a 2.5 million dollar car assembly plant already in operation at Haifa Bay, and Philco is producing refrigerators at Tel Aviv. Furthermore, a steel mill and a nonferrous metal plant are going up in the industrial suburbs of Haifa. And each year sees the Weizmann Institute at Rehovot and Technion at Haifa increasing the efficiency of existing industries and piloting the establishment of new ones, such as the manufacture of foodstuffs from yeast and synthetic materials from alcohol.

Such developments are naturally reflected on the population map of the country. In May, 1948, the number of Jews in Palestine was about 650,000. In the past three years the Jewish population has doubled, and, at the present rate of immigration (between 20,000 and 25,000 a month) will almost certainly double again in the next three years. During the same period there has, of course, been a considerable emigration, so large in fact that the total population of Israel today is probably not very different from that of the corresponding area of Palestine in 1948. It is believed, for instance, that the number of Palestinian Arabs who in the spring of 1948 fled the territory claimed by the Jews is about 650,000. But the distribution of the population has been undergoing a radical change; whereas most of the Arabs lived in hamlets scattered throughout the country districts, most of the incoming Jews have gravitated to the towns and the various types of agricultural colonies. Even in 1946, three out of every four Jews lived in a town or colony, and now it is nearer four out of every five.\* Tel Aviv, already approaching the one-third million mark, can scarcely keep pace with the heavy demand, even though most of the new houses going up are mass-produced, two-room units of simple construction.

There are several reasons for this growing urbanization of the population. The burgeoning of new industries we have already touched upon. There is also the

\* According to figures released by the Israeli Tourist Department in 1950, 900,000 Jews were then living in settlements of 1,000 inhabitants or more.

fact that most of the Jewish immigrants are town-bred folk, who have little desire to change their living habits, even though town life may mean overcrowding and underemployment. But a very important reason is the desire of the Jewish leaders to organize even the agricultural life of their country on a highly centralized, nucleated basis. This is no new idea: as far back as 1882 five such Jewish communities had been established, and by 1948 it had already assumed impressive proportions, for there were then well over 300 farm communities, with an average population of between 500 and 600. These communities, notwithstanding their differences of internal organizations, all have their schools, stores, recreation centers, and most of the other amenities we associate with town life.

Because most of these changes are occurring so fast, and with such seeming ease, there is a danger that we will overestimate the potentialities of the land of Israel and assume, among other things, that given time and know-how, the whole country will be transformed into a "city of habitation," where "the hungry may dwell, sow fields, and plant vineyards and get them fruits of increase." But what are the facts?

In the first place, few countries have a smaller endowment of economic minerals and fuels. There is no coal in the Holy Land, and very little oil, though prospectors are still looking hopefully for it in the Dead Sea region. The only large aggregation of economic minerals is the salts of the Dead Sea (mainly sodium chloride, potassium chloride, magnesium chloride, and calcium sulphate): elsewhere there are deposits of sulphur, phosphate and rock salt, bitumen, alum and building stone. Thanks to inventive skill and hard labor the Jews have done great things with these modest resources, but, as their forefathers discovered in Egypt many centuries ago, it takes straw to make bricks, as well as science and sweat.

Secondly, a combination of fertile land and adequate water supply is relatively rare. Grain yields are among the lowest in the Middle East countries, and even on the modern scientifically run farm average only 16-18 bushels per acre, which is about the same as the Balkan peasant obtains with his much more primitive methods.

No doubt more land can be cultivated—in the Negev alone it is estimated that a million acres are capable of cropping—but what large parts of the country need most is less cultivation, not more—to enable the exhausted soils to recuperate and the forests and pastures to reclothe the wastelands.

Under irrigation, higher yields are obtained and more land is being made productive, but irrigation is costly, and, also, where is all the water to come from? Over half the country much of the 8 inch rainfall—about the average for Albuquerque, New Mexico—is lost by evaporation, transpiration from plants and drainage into the Dead Sea and the Mediterranean. Near Haifa and Tel Aviv, the pumping of wells has lowered the water table below sea level, with the result that these wells are now brackish and useless for irrigation.

Various far-reaching schemes are being studied and carried out for increasing the irrigated area by harnessing hitherto neglected underground water supplies, conserving and redistributing flood-waters, and diverting the flow of the Jordan River; but the common feature of all these plans is that they entail a large outlay and envisage only a small economic return, and, in the case of the Jordan, they depend on sources partly controlled

by neighboring countries.

Even if the most optimistic estimates of the Jewish irrigation experts should be realized, a large sector of the country (perhaps as much as one-third) will still be incapable of being made over in the likeness of Eden. Doubtless there will be some who will assert that science and technology will eventually enable us to redeem the irredeemable, especially if we are prepared to pay the price. The Jewish government has so far shown no disposition to be guided by the profit motive. On the contrary, it has allowed no question of cost to stand in the way of its goal—as expressed by Ben-Gurion: "To shape a Jewish life and create a society that will embody the historic wishes of the Jewish people."

But deficit financing in a country so young is not calculated to win the confidence of its creditors, and sooner or later the sails of the ship of state must be trimmed to the amount of breeze. Fortunately, there are signs of a growing realism in the conduct of both domestic and external policy. These are much to be applauded, because in the long run the only satisfactory prescription for the good life in an enduring society is respect for the limitations, as well as for the opportunities, of the land, and all that it symbolizes in farmlands, forests, mines, fisheries, and factories.

## EMPLOYMENT IN ISRAEL HIGH

THE maintenance of a high level of employment was reported by the Labor Exchanges in Israel at the end of the summer, according to the General Federation of Jewish Labor (Histadruth). By the end of August, 102,622 people had registered with the Exchanges since the beginning of 1951, as compared with 86,284 in the corresponding period last year. The daily average unemployed numbered approximately 5,500 only a slight increase over 1950, while 70% of all those registered were unemployed for less than six days a month.

Nearly 50,000 jobs a month were found by the Labor Exchanges in the months April to August, almost 30,000 of them miscellaneous unskilled work; of these unskilled jobs, a number of agricultural projects provided some 11,000 jobs a month while some 7,000 jobs were found in public works.

In addition, over 10,000 jobs a month were found in building and over 4,000 in industry, but the published figures do not here distinguish between skilled and unskilled work.

The main source of agricultural employment was Hakal, the joint Histadruth and Jewish Agency Agricultural Contracting Company, which engaged over 2,500 workers a day on its various projects. In addition to fourteen large vegetable gardens, covering an area of 10,000 dunams (2,500 acres), Hakal is preparing to plant a further 10,000 dunams, and it also opened a large new fruit nursery this year in addition to cultivating citrus groves and vineyards.

The public works program completed the widening of most main roads and bridges in the country, and laid a number of important new roads, bringing the total of new roads laid in the past

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"HOW does Walter Winchell work?" "What makes him tick?" "What is the secret of his all-too-true prophecies?" There are many questions about Winchell New Yorkers, Hollywoodians and Washingtonians would like to have answered. But only one man can answer them. He is Winchell himself, and he "just won't talk." To add to this mystery of operation, it is a well-established fact that those who part (sometimes reluctantly) with the information which makes tomorrow's Winchell headlines do so in the knowledge that Winchell will tell the story, but will never betray the source. This probably explains why the Winchell wellspring of scoops never runs dry.

A New Yorker to his fingertips, with Broadway and Hollywood the warp and woof of his makeup, Winchell is as cosmopolitan in his paraphrasing as Kipling in his ballads. He is also individual enough to break tradition in his journalistic technique—sandwiching an intimate item about the peccadillos of a Hollywood nightclubber between words of searing scorn for a Communist government.

While Winchell, the commentator, is something of a paragon, Winchell, the man, is like the next-door neighbor or club-car companion with whom we swap ideas on the world today. A quick little man with grey hair and steel-blue eyes, Winchell always has an enigmatic grin for everybody, and is happiest among his newspaper cronies.

A glib talker, Winchell is also a first-class listener. If the conversation is worth-while he listens with eyes riveted on the speaker, mentally gleaming what he considers newsworthy. Should the conversation become dull, Winchell's eyes will wander and soon his feet will follow. He is adept at fading gracefully away from a bore, and believes it a cardinal sin to waste time in profitless (non-news-worthy) conversation.

Peculiarly, Winchell is not a product of a newspaper life. He was one of thousands of underprivileged kids who came not always as blessed events to the teeming tenement houses of New York's East Side. At the age of 12, a scrawny, white-faced kid, youthful Walter "went theatre" with two other kids, George

## Some Intimate Notes About America's Most Original and Popular Columnist

# THE WINCHELL TRADITION

By LEON GUTTERMAN

Jessel and Eddie Cantor, which meant that between intermission at New York's old Imperial Theatre, they collected tickets, showed customers to their seats, and sang the nostalgic and apple-blossomy ballads that were illustrated by lantern slides.

Gus Edwards saw and heard the youthful trio valiantly trying to make the grade, and asked them to work for him

as real vaudeville actors. Walter was then just 13, but he burned his educational bridges behind him and became part of a "Newsboys' Sextette" at fifteen dollars a week.

School knew him not thereafter, but the vaudeville circuits did. By 1917 it was safe to say that Walter had arrived. But so had World War I, and hardly had it been declared before Walter joined the Navy. After it was all over, life was somehow not the same. Walter went back to vaudeville, but even though he was earning a fair salary and still climbing toward success, he wanted new horizons, unbounded by footlights.

So, it came about that a backstage bulletin board one day was graced with a three-column typed "newspaper" titled "Newsense," and by-lined by Walter Winchell. The publication was crammed with intimate theatrical news. A vaudeville circuit took it.

The Winchell news-wagon was rolling now, and in 1922 Winchell said so-long to vaudeville and took a regular job as a reporter of Broadway hearsay. Two years later he was hired as a columnist by a New York daily, *The Graphic*, which was a strange mixture of health crusades, vice exposes, dignified news items, marital advice and cosmographs.

Later, Winchell went over to the *Daily Mirror*, and his column was syndicated to many hundreds of American newspapers, giving him an audience far beyond any competitor.

A dauntless crusader, Winchell has made enemies, but has never taken a back step. Both in style and content his column has improved over the years. He never pays a cent for information. Because of his secret manner of operation, informants come to him by telephone, telegraph, mail and messenger service, funnelling an incredible flow of news tips to his desk. Winchell is indefatigable in checking these tips, and never uses information unless convinced his source is

(Continued on page 23)

## AN EXPLANATION

*Leon Gutterman, the Hollywood correspondent of the Jewish Telegraphic Agency (which serves the REVIEW) frequently includes in his writings about movie and other notables people whom one would not believe to be Jewish. An inquiry by the editors of the REVIEW brought the following reply from Mr. Gutterman.*

"All the Hollywood people mentioned in my column are Jewish. When I mention a non-Jew, I never fail to state that he is not Jewish.

"Not only have my columns aroused your curiosity about those film folk who are of our faith, but in the years that I have been writing the column, hundreds of letters have come to me with the very same queries: 'Is so and so Jewish?' 'Are you sure of it?' 'My friends and I have made a bet concerning so and so. Is she Jewish or not?' 'Please send me a list of all the stars in Hollywood who are Jewish,' etc., etc.

"It is my business to know who are Jewish and who are not. I verify and re-check my facts always before writing them. Of course, many people here in Hollywood would rather not be talked about as Jews. If such is the case, I would rather not write about them at all. I write about Jews who are proud of their people and their heritage. And most of them are.

"So please be assured that your correspondent gives your readers legitimate, accurate facts at all times."



# NEWS OF THE MONTH

ISRAEL will ask for a new aid grant from the United States Government, Foreign Minister Moshe Sharett announced in the Israel Parliament. The Knesset was crowded as deputies and visitors came to hear Minister Sharett's statement of Israel's attitude toward a Middle East defense command and on American assistance.

The Israel Minister, recently returned from a visit to U. S., paid tribute to President Truman and leaders of both major political parties here who made possible the \$65,000,000 in grants for Israel included in the recently passed U. S. foreign aid program. He declared that these grants are of "considerable help" in Israel's current difficult economic situation, and that they will improve the financial condition of the country. Mr. Sharett also told Parliament that Israel's interests lie in those countries whose Jewish communities can assist in bringing immigrants to the Jewish state and in stabilizing the nation.

☆

In a resume of events at the Paris Arab-Israel conciliation conference, which has completed seven weeks of frustration, the Foreign Minister said that the success of the talks was doubtful from the beginning and it is now clear that the Commission has failed. Until the Arab states agree to Israel's condition that the armistice agreements be converted into peace treaties Israel will not enter into further negotiations with them, he stated.

He declared that it was the responsibility of the Arab states to absorb the Arab refugees, while Israel was prepared to pay reparations for abandoned Arab lands. However, he pointed out, Israel cannot in her present situation make such payment without international contributions, and that damages suffered by Israel as a result of the Arab invasion would be deducted from the total payment.

☆

Outlining Israel's stand on the question of establishing a Middle East command, Mr. Sharett emphasized that the

Western Powers have not invited the Jewish state to participate in such a command, but merely informed her of their plans to establish it. No Middle East command has been established as yet, he assured the deputies.

In this connection he pointed out that Israel views with anxiety the delivery of arms to any state in the Middle East which refuses to sign a peace treaty with the Jewish state. "The arms," he said, "might be turned against us at any moment and under any circumstances, therefore Israel must look for closer ties with those democratic countries where the Jewish communities can assist us."

☆

The new situation created as a result of the decision of the United States, Britain, France and Turkey to establish a Middle East defense command, was under review at a two-day extraordinary meeting in Tel Aviv of top government officials and diplomatic representatives.

Premier David Ben Gurion, Foreign Minister Moshe Sharett, high officials of the Foreign Ministry and the Chief and

Deputy Chief of Staff of the Israel defense forces met with the Israel Ministers to London and Ankara, who had been urgently recalled for consultations, and with the Israel military attaches to Washington, London and Ankara.

☆

Several hundred Communists demonstrated in Tel Aviv against Israel's joining a Middle East defense arrangement. The demonstrators supported Egypt's fight for "total independence from Britain" and repudiated the expected negotiations with Germany for reparations to Jews for property looted by the Nazis.

There is no need for Israel to be included in a Middle East defense command because the Soviet Union will not attack the Jewish state, Dr. Moshe Sneh, leader of the left-wing Socialist Mapam Party, told a meeting of the Soviet-Israel Friendship League. The League held a mass meeting in Tel Aviv to celebrate the 34th anniversary of the Russian Revolution.

Soviet Minister to Tel Aviv, Pavel Yershov, another featured speaker at the meeting, declared that the Atlantic Pact was not a treaty designed for defense purposes but for aggression. Shmuel Mikunis, Israel Communist leader, asserted that the progressive forces in the Jewish state would fight against Israel's joining the anti-Soviet bloc.

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## U.S. Financial Aid to Israel

By BORIS SMOLAR

THE Israeli embassy in Washington is already engaged in consultations regarding the filing of a formal application with the U. S. Government for a new grant-in-aid. It can be stated on highest authority that during the negotiations with the U. S. for the \$65,000 grant-in-aid just voted by Congress, no proposals were made that Israel restrict its immigration. Israel's Ambassador Abba Eban has submitted full proposals for implementing the grant-in-aid and he confidently expects agreement in principle.

Although the foreign aid bill under which Israel is to get about \$65,000,000 had been passed in both Houses of Congress, specific allocations have not yet been made. This means that it is not exactly certain as yet how much Israel will get and how soon. However, the

appointment by President Truman of a co-ordinator of economic and technical aid in the Near East indicates that the United States intends to extend substantial aid to Israel not only this year, but also in the future.

Important officials in Washington were taken by surprise when Truman announced the appointment of Edwin A. Locke, Jr., a vice-president of Chase National Bank as co-ordinator. The fact that the President, and not the State Department, announced the appointment, and that President Truman gave the co-ordinator the personal rank of Ambassador, is indicative of the importance attached to Mr. Locke's mission. Incidentally, the Chase National Bank is the official Bank of the Israel bond drive in the United States.

The Brazzaville Radio of French Equatorial Africa has broadcast that "well-informed Israeli circles in Tel Aviv today disclosed that the U.S.S.R. had informed Israel authorities that it would look upon the entrance of Israel into a Mediterranean command as an unfriendly act." ☆

Proposals designed to expedite the implementation of compensation and restitution laws have been submitted to the Hamburg Senate by the Jewish community. A memorandum containing the proposals states that the pre-war Jewish community of Hamburg totalled 25,000 persons as compared with the present population of 1,100. Of these 1,100, the note says, 60 percent live on pensions or welfare grants, 38 percent are employed and ten percent are in business. Only 50 Jews in Hamburg today are below the age of 18, while only two Jewish children were born here last year.

The memorandum calls on the Hamburg Senate to appropriate funds for the Jewish community for social and cultural work and also recommends that the authorities assume responsibility for seven Jewish cemeteries that are no longer in use. The memorandum also urged a total ban on all neo-Nazi organizations and the barring of former Nazis from taking an active part in the political life of the country. ☆

Co-ordination of restitution procedure throughout Western Germany was demanded in Munich by Dr. Franz Zdralek, head of the Bavarian Restitution Office. Speaking before the state parliament, Dr. Zdralek said that such co-ordination would close many "gaps" in the restitution system and would speed the pace of reparation payments and the rehabilitation of persecutees.

Reporting on the record of the Bavarian restitution program, Dr. Zdralek said that so far the state had paid out 68,000,000 to 69,000,000 Deutschmarks on restitution and rehabilitation claims. However, he said, to complete the job Bavaria will have to pay out a total of 350,000,000 Deutschmarks. ☆

The two-day national conference of the United Palestine Appeal concluded in Washington with resolutions pledging the support of American Jewry to Israel in its determination to keep the gates of the Jewish state open for the immigration of Jews from countries where they are

in danger.

Responding to a cabled warning from Israel's Prime Minister David Ben Gurion that immigration might be "drastically limited" due to a serious shortage of funds, the conference adopted a budget for the fiscal year totalling \$145,600,000 in order to help cope with the emergency. ☆

The National Jewish Welfare Board will need a budget of \$2,711,674 in 1952 to meet its vastly increased responsibilities for service to the expanding U. S. armed forces and to its affiliated Jewish community centers, it was made known at the closing session in Washington of the National Leadership Mobilization on GI and Community Service. Three hundred Jewish community leaders participated in the mobilization and approved the budget. ☆

The merger of Cleveland's two central Jewish agencies into one unified body, the Jewish Community Federation of Cleveland, was effected in Cleveland when the general membership of the Jewish Welfare Federation ratified the merger plan which had previously been approved by the Federation trustees and the delegates assembly and executive committee of the Jewish Community Council.

Merger of the two agencies into one central body marked the culmination of three years of work, study and organization, and the outcome is considered a milestone in the life of the Cleveland Jewish community. "Key Jewish communities throughout the country will watch closely our adventure in this new approach and new concept of community organization," Max Simon, who presided at the Federation's ratification meeting, declared.

The new agency provides for a more representative administrative procedure than its two predecessors had. A delegate assembly will consist of representatives of each organization formerly in the Jewish Community Council, plus an equal number of delegates at large elected by the general membership of the Federation. The board of trustees will include representation of agencies supported by the Federation, the delegate assembly, congregations and members at large.

The Jewish Welfare Federation, one of the first in the country, was established 48 years ago. The Jewish Community

Council was set up in 1935. ☆

The Jewish Community Council of Essex County, New Jersey, a number of its beneficiary agencies announced they will cease recognition of Social Service Employees Union, Local 11, as bargaining agent for their employees on termination of the existing agreement on December 31. The union and its parent

### **ANCIENT ITALIAN SYNAGOGUE MOVED TO JERUSALEM**

The transfer to Jerusalem of a 17th century Jewish synagogue from Conegliano Veneto, is approaching completion. There are no longer any Jews in the Italian town.

The cost of dismantling, packing and shipping the building is being met by a small group of Italian Jews through the Jewish community of Venice. Its reconstruction in Jerusalem will be paid for and supervised by the Association of Italian Jewish Immigrants in Israel.

When it is set up, the synagogue will become Jerusalem's oldest Jewish house of worship. Since the destruction of ancient Jewish synagogues in the Old City of Jerusalem by the Jordan Army, the city has had no synagogue built before the second half of the 19th century.

organization, United Office and Professional Workers of America, were expelled from the C.I.O. because the policies and actions of U.L.P.W.A. "are consistently directed toward the achievement of the program and purposes of the Communist Party rather than the objectives set forth in the C.I.O. constitution." ☆

A donation of \$100,000 to the Haifa Technion by Harry F. Fishbach, New York philanthropist, was announced today by the American Technion Society. The Society supports the Technion, Israel's Institute of Technology, with funds and educational information.

A spokesman for the Society disclosed that Mr. Fischbach's gift would be utilized for the erection of a new Department of Electrical Engineering at the Haifa institution. Mr. Fischbach is now in Israel, where he conferred with Technion authorities in connection with the forthcoming transfer and extension of the Institute of Technology to a recently acquired campus site, where new buildings and laboratories will be erected at a cost of fifteen million dollars.

# NEWS OF THE CENTER

**Rabbi Levinthal to Preach On "Revitalizing Sabbath" This Friday, November 30**

This Friday, November 30th at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject "The Revitalizing of the Sabbath." The United Synagogue of America, the Rabbinical Assembly and their affiliated organizations are making special efforts this year to bring about a revitalization of the Sabbath among the Jews of America. Dr. Levinthal will discuss the need for such action and will tell of the historic role that the Sabbath played in Jewish life throughout our history. He will also discuss what must be done if the Sabbath is to be restored to its pristine glory. We hope that many of our members, their families and friends will come and hear this important message.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

## Advance Notice

Next Friday, December 7th, at our Late Friday Night Lecture Services, Rabbi Manuel Saltzman will deliver a sermon commemorating Jewish Book Month.

## Rev. Dr. N. Freedman, New Member of Adult Institute Staff

We are privileged to announce that Rev. Dr. N. Freedman, who recently arrived in this country from Australia, where he was rabbi in the leading community in Melbourne for many years, will take charge of the Wednesday morning courses given by our Institute of Jewish Studies for Adults. He will lecture on the Psalms in the Bible hour, and in the course on Religion, will discuss the Ethics of Judaism.

Rabbi Freedman was ordained in London and received the degree of Doctor of Philosophy from the London University. He is the editor of the Soncino translation of the Midrash and has also translated several tractates of the Soncino edition of the Babylonian Talmud. He also edited several volumes, and wrote the commentaries in the Soncino edition of the Bible. He is an excellent lecturer and the few sessions that he already held, have

inspired and given much delight to the women who are taking these courses.

## Young Married Group

This season, more than ever, the Young Married Group is determined to increase its membership and attendance at meetings. Plans to accomplish this goal have taken the form of interest groups whose regular and intimate meetings are hoped will enable the men and women to become better acquainted. The groups so far formed are the Home Making, Mah Jongg and Canasta for the women; the Bowling Group for the men. Our first cultural meeting of the year held in October at-

tracted a large attendance and presented a very stimulating discussion on the topic of "Marriage and the Family" led by a representative of the Jewish Family Service. For November we had planned a panel discussion on the topic "Your Child Faces A Gentile World" led by Rabbi Saltzman in which our own members participated. This will consist of an examination of the integration of American and Jewish cultures. These are only a few of the very many fine activities we have planned for the year and we hope that many more of the Center's young married members will avail themselves of the opportunities presented by this group.

## Treatment of Holidays in the Academy

IN A recent article entitled "The Contribution of Jewish Education to the development of the American Jewish Personality," Dr. Dinin exhorted the American Jews to give Christian holidays "back to the Christians." Among the holidays he listed was "Halloween," which was unwittingly adopted by many Jews individually and even by some Jewish institutions—this, in spite of the fact that Halloween as a "vigil of all Saints Day," is a strictly Catholic holiday. Such individuals mistakenly think that Halloween, and even Christmas, are national American holidays.

It is one of the aims of the Center Academy to help our pupils to discern between the two kinds of non-Jewish holidays, the religious and the national.

We therefore stress the significance of American national festivals and observances such as Thanksgiving, Independence Day, Armistice Day, and a few others, which belong to every citizen of our country regardless of his religion. The children usually write original skits and plays which are presented at the school assemblies.

This month two such assemblies were held. The graduating class was responsible for the Armistice Day program which was appropriately combined with the observance of United Nations Week. The effort which is being made by the members of the United Nations to establish peace and security among the nations of the world was adopted by the boys and

girls as the theme of their production. One of the pupils pointed out that this ideal of universal peace was envisioned almost 3,000 years ago by our Prophet Isaiah. Mrs. Silver was in charge.

For the Thanksgiving assembly the two Fourth Grades combined their efforts to produce a playlet entitled "We Give Thanks to America." In it the children pointed out the contributions which every nationality made to the American civilization—the Irish brought their "strong muscles," the Dutch brought their "skills in farming and dairying," and the English came in search of "religious freedom." In praise of the French, Anita Polishuk, one of the pupils of the Fourth Grade, wrote an original song which began with the words: "What lovely weather—we will sing and dance together!" and which gave the French credit for teaching Americans "how to make wine."

Neither did the children forget to mention the contributions which were made by the Jews to the enrichment of American life, nor to express the gratitude felt by the Jewish people towards this country where "they could live in freedom."

In this performance the children sang songs of the various nationalities in their respective native languages and they reproduced the national dances of the various countries. Mrs. Bressler and Mrs. Greenwood were in charge of the production. Miss Prenskey directed the musical program for both assemblies.



## HEBREW SCHOOL NEWS

The Parent-Teachers Association of the Hebrew and Sunday Schools held a most successful opening meeting on November 7, 1951. The following new officers were installed: President, Sarah Epstein; Vice Presidents, Rose Davis, Florence Gluckman, Virginia Granovsky; Financial Secretary, Fannie Buchman; Recording Secretary, Rose Klepper; Corresponding Secretary, Rose Bromberg; Members of the Executive Board, Mrs. William Analik, Bess Altman, Rae Bressman, J. S. Beder, Helen Flamm, Fannie Gittelman, Augusta Goldstein, Mrs. Joseph Goodman, Jane Laskow, Sarah Kushner, Jean Neuwirth, Sadie Pollock, Mrs. E. N. Rabinowitz, Lillian Raphael, Mollie Rosenbaum, Ann Siegel, Ganya Spinrad, Judith Stackenfeld. In recognition of her outstanding services as president of the Parent-Teachers Association for the past four years Mrs. Sarah Kushner was elected honorary president.

Rabbi M. H. Lewittes served as installing officer. Dr. Levinthal greeted the new officers and stressed the importance of cooperation between home and school in training our children to lead a Jewish life.

The program of the evening consisted of a musical presentation called "Music Thru the Years" given by the Aviva Choral Group under the direction of Mr. Naftali Frankel with Cantor W. Sauler as soloist.

A special gift was presented to the Hebrew School by Mrs. Ganya Spinrad, member of our faculty and former president of the Parent-Teachers Association in memory of her beloved father, Mr. Nathan Becker. The funds will be used for audio-visual aids. In addition a special contribution, also in memory of Mr. Nathan Becker has been presented to our school by Mr. S. Becker of Hewlett Bay Park.

This year's Simchat-Torah procession again proved to be very impressive. An audience of 1,000 children and parents crowded the main synagogue and enthusiastically waved their flags during the Hakafot, or Torah Procession.

Pupils in the first grade were officially inducted into our Hebrew School by Rabbi Manuel Saltzman. There are 125 beginning pupils, by far the largest en-

rollment of new students in the history of our institution. A pageant called "Pilgrimage to Zion" was enacted by the students in the dramatic group under the direction of Mrs. Evelyn Zusman. The soloist was Joan Rezak.

Recent assemblies for the Hebrew School and Sunday School featured film strips produced by the Jewish Education Committee of New York. The film strip "Rosh Hashanah and Yom Kippur" depicted the celebration of the high holidays in the typical Jewish home. "The Story of Succot and Simchat-Torah" emphasized the joyous aspects of our autumn festivals.

The General Organizations of the Hebrew School and Sunday School are already hard at work collecting funds for the Keren Ami—the school project which helps support the United Jewish Appeal, Jewish National Fund, Red Cross and many other worthy endeavors. The advisor of the Hebrew School G.O. is Mrs. Jean Beder.

Students of the Sunday School elected the following officers: President, Beth Amster; Vice-president, Ellen Rein; Secretary, Ellen Levine; Treasurer, Ellen Siegel.

Grade 6 of the Sunday School visited the current exhibit in the Brooklyn Museum called "Jewish Holiday Settings in Miniature." The students were greatly impressed by the beauty of the exhibit.

### Jewish Day For the Blind Dec. 6

The New York State Commission for the Blind has again arranged for the annual sale of articles made by the blind of our State. The sale will be held at 537 Fifth Avenue, between 44th and 45th Streets, New York City. Thursday, December 6th has been designated as Jewish Day and we are confident that many of our men and women will visit and participate in this sale in order to help the blind people who are dependent upon this sale for a great deal of their support.

### Junior Club Activities

The season's activities opened on October 20th with an assembly in which all Junior clubs took part. At this assembly a movie was shown. On November 17th a representative of the United Synagogue

Youth Commission addressed the gathering of the Junior Inta League and the Inta League. Representatives of the Sisterhood and the Youth Committee as well as the leaders of the clubs were present. Plans have been formulated by the Junior clubs for the celebration of Jewish Book Month which will begin on November 23rd. Among the important topics discussed at the clubs "Significance of Jewish Tradition" and "The United Nations and the Korean War" were featured. Athletic activities, dances and songs by the girls' clubs rounded up the month's activities.

### Junior League News

The Junior League, as usual, has rounded out a very successful month of programs which included the gala annual Thanksgiving Social and the celebration of Jewish Book Month for November. The plans for December should prove to be just as interesting and enjoyable with the following schedule: The monthly open meeting is listed for December 6th; A discussion by a visiting Psychiatrist on the subject "Sex Views and Taboos" is the highlight of the meeting on December 13th; A Chanukah Musical Program led by our own Junior League members is planned for December 20th; For the final meeting during the last month of the year 1951, we shall all take a look backward and discuss in retrospect our past programs of the year, both festive and serious as a feature of the evening's program. Social dancing follows each meeting which is open to all our College youth every Thursday evening.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books, Talmisim and gifts for our Library from the following:

Mr. and Mrs. Harold D. Berlowitz in honor of their son Cyrus' Bar Mitzvah.

Mr. and Mrs. Morris Brukenfeld.

Miss Janet Epstein.

Mr. and Mrs. Leonard Leif in honor of their son Bernard's Bar Mitzvah.

Mr. L. B. Morris in memory of Pesche Gabriel.

Mr. Louis Segerman in memory of Dr. Samuel Weitzman.

Mr. and Mrs. Edward Shwom in honor of the Bar Mitzvah of their son Gilbert.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, Miss LEATRICE S.

Res. 1371 St. Marks Ave.

*Proposed by* Muriel Stern,  
Mildred Stein

ASHE, DAVID I.

Res. 1237 Carroll St.

Bus. Attorney, 305 Broadway

Married

*Proposed by* Samuel Chernoble,  
Bernard Friedman

BOAS, ARNOLD

Res. 8100 Bay Parkway

Bus. Chem. Engr., 488 Madison Ave.

Single

*Proposed by* S. Covitz, S. Horlick

BLOCK, LEONARD

Res. 210 East 51st St.

Bus. Beverages, 61 Troy Ave.

Married

*Proposed by* Dr. Morris Glick,  
Joseph Glick

BRIMBERG, DR. JULIUS

Res. 606 Eastern Parkway

Bus. Physician

Married

*Proposed by* A. Mann, H. Brimberg

BYE, THEODORE S.

Res. 542 Montgomery St.

Bus. Chemist, 108 Provost St.

Single

*Proposed by* Martin Karlin, Emanuel  
H. Libin

COHEN, Miss LAUREL

Res. 456 Schenectady Ave.

COLEMAN, Miss ABBY

Res. 126 Hendrix St.

COOPERSMITH, JOSEPH

Res. 451 Crown St.

Bus. Cabinets, 622 Rockaway Ave.

Married

*Proposed by* Mrs. Solomon Mitrani,  
Mrs. Irv. Kabram

DAMSKY, ABRAHAM

Res. 455 Schenectady Ave.

Bus. Furnishings, 549 6th Ave.

Married

*Proposed by* Milton Reiner

EDELSON, Miss HEDDA

Res. 219 East 95th St.

*Proposed by* R. Alter, D. Hernstein

EISDORFER, Miss PHYLLIS

Res. 2063 70th St.

ELLIS, SAMUEL

Res. 283 Montgomery St.

Bus. Teacher, Bushwick H. S.

Married

*Proposed by* Nathan Garelik,

Philip Mittman

FELLMAN, FRED

Res. 211 Stockton St.

Single

FINKELSTEIN, Miss CORINNE

Res. 600 East 21st St.

*Proposed by* Dr. Sidney Tamse

FINKELSTEIN, MORRIS

Res. 658 Crown St.

Bus. Furs, 330 7th Ave.

Married

*Proposed by* Irving Chalkin,

Henry Spitz

FRIEDLANDER, Miss FRIEDA

Res. 1521 Ocean Ave.

*Proposed by* Selig Rosenberg,

Harold Banner

FRIEDMAN, Miss YETTA

Res. 111 Van Buren St.

*Proposed by* Beatrice Kern,  
Ethel Umans

GEDINSKY, Miss RHODA

Res. 1620 Union St.

GOLDFARB, Miss ESTELLE

Res. 9507 Kings Highway

*Proposed by* Muriel Stern,  
Mildred Stein

GOODKIN, Miss SYLVIA

Res. 740 Howard Ave.

*Proposed by* May Schere,  
Frances Rosenberg

GUZIK, MILTON

Res. 1699 Carroll St.

Bus. Paper, 45-50 Van Dam St.

Single

*Proposed by* Jack Steinbrock,

Daniel Danzing

HENIGSLUTH, IRVING A.

Res. 962 — 44th St.

Bus. Stationery, 1415 — 6th Ave.

Single

*Proposed by* Shirley Covitz,

Shirley Horlick

JACOBS, AARON I.

Res. 425 Kingston Ave.

Bus. Bakery

Married

*Proposed by* Joseph Goldstein.

JACOBS, SIDNEY E.

Res. 425 Kingston Ave.

Bus. Bakery

Single

*Proposed by* Joseph Goldstein

KALTER, BEVERLY

Res. 50 East 40th St.

*Proposed by* Norma Cohen,  
Claire Hoffman

KANTROWITZ, Miss BRYNA

Res. 554 East 91st St.

KAUFMAN, Miss BERTHA

Res. 121 East 96th St.

*Proposed by* S. Feingold,  
Arthur Mark

KELLER, BENJAMIN

Res. 240 Crown St.

Bus. Teacher, Central H. S. of  
Needle Trades

KESELENKO, JOSEPH

Res. 365 New York Ave.

Bus. Stocks, 31 Broad St.

Single

*Proposed by* Benj. Machlin, Joseph  
H. Aaron

KESSLER, DR. SYDNEY M.

Res. 71 Ocean Parkway

Bus. Veterinarian

Single

*Proposed by* Morris D. Wender,  
Joseph Goldberg

KOCH, SIDNEY

Res. 322 New York Ave.

Bus. Rent Comm. 2 Lafayette St.

Married

*Proposed by* Alice E. Coleman,  
Dorothy Epstein

KURTZMAN, HARRY A.

Res. 1463 Carroll St.

Bus. Chemist, 30 East 40th St.

Married

*Proposed by* Robert Krauss,  
Dr. Sidney Krauss

LIEBROSS, Miss CECILE

Res. 1642 Union St.

LOGIN, Miss RUTH

Res. 421 Bristol St.

*Proposed by* Rose Klein,  
Jeanette Serotta

LOSACK, Miss HARRIET

Res. 1102 Eastern Parkway

MAGIT, Miss MARIAN

Res. 301 Hooper St.

*Proposed by* A. Rubin, M. Ross

MILLER, HENRY

Res. 274 South 2nd St.

Bus. Naval Architect

Single

*Proposed by* Chas. Rubenstein,  
Leo Kaufmann

NATHANSON, Miss JANICE

Res. 390 Parkside Ave.

*Proposed by* Morton Weinberger,  
Marvin Blickstein

NEWBERGER, Miss THELMA

Res. 44 — 47th Ave.

*Proposed by Helen Birnbaum,*  
Carol Crystal  
ORT, MISS MIRIAM  
Res. 95 Halsey St.  
*Proposed by Mrs. S. Feingold,*  
Arthur Mark  
PEPPER, MISS ANN  
Res. 1541 Union St.  
*Proposed by Abraham Rubin,*  
Jerry Shapiro  
PIKOFF, MISS SYDELLE  
Res. 840 Montgomery St.  
*Proposed by Dr. Sidney Tamse*  
RADER, MISS DORIS  
Res. 1026 President St.  
*Proposed by David Rosenberg,*  
Arnold Magaliff  
RAYBURN, SIDNEY  
Res. Wyona St.  
Bus. Window Display  
Single  
*Proposed by Helen Birnbaum,*  
Rhoda Soicher  
RENNERT, MISS THELMA  
Res. 4414 — 10th Ave.  
*Proposed by Anne E., and Rita Mason*  
RIM, MISS JEAN  
Res. 387 South 4th St.  
*Proposed by Louis Becker,*  
David Spilke  
ROSSIN, HERBERT  
Res. 3021 Avenue I.  
Bus. Lithographing, 14 Grand St.  
Single  
SCHECHTER, MISS MILDRED  
Res. 83 Riverdale Ave.  
*Proposed by Jeanette Serotta,*  
Rose Klein  
SCHER, MISS ANITA  
Res. 1178 Eastern Parkway  
SCHWIMMER, DR. BENJAMIN  
Res. 35 Clark St.  
Bus. Physician, U. S. Marine Hosp.  
Single  
*Proposed by Benj. Wisner*  
SEDELTZ, SAM  
Res. 446 Kingston Ave.  
Bus. Furs, 166 West 27th St.  
Married  
*Proposed by Bernard Braverman,*  
Abr. Karlin  
SEIDMAN, MEYER  
Res. 187 Blake Ave.  
Bus. Engineer, 114 Liberty St.  
Single  
SHEAR, MISS SELMA L.  
Res. 1594 Union St.  
*Proposed by Abr. Rubin,*  
Jerry Shapiro

SNYDER, CAROL A.  
Res. 1297 East 7th St.  
SMITH, ALBERT A.  
Res. 936 — 44th St.  
Bus. Chemicals, 40 Rector St.  
*Proposed by Shirley Covitz,*  
Shirley Horlick  
SOHN, MISS ROSLYN  
Res. 314 East 51st St.  
*Proposed by Paul Kotik,*  
Morris Hecht  
STARKAND, HENRY  
Res. 376 Hinsdale St.  
Single  
STAUB, DAVID W.  
Res. 2164 Caton Ave.  
Bus. Bus. Machines, 315 4th Ave.  
Single  
STEIN, MISS MARION  
Res. 469 East 95th St.  
*Proposed by Rebecca Klein,*  
Paul Kotik

WAGNER, MISS GLORIA  
Res. 1273 Lincoln Pl.  
WEINSTEIN, HARRIET  
Res. 1027 — 44th St.  
*Proposed by Anne and Rita Mason*  
WEINSTEIN, MISS SHIRLEY  
Res. 1453 President St.  
*Proposed by Dr. Sidney Tamse*  
WOOSTER, IRVING  
Res. 416 Chester St.  
*Proposed by Arthur Goldman,*  
Sam Schoenfeld

#### Reinstatement Applications

ROSENBLATT, HERMAN  
Res. 660 Hegeman Ave.  
Bus. Textiles, 2 East 34th St.  
Married  
*Proposed by Frank Schaeffer*  
Louis Rosenblatt

#### Late Applications:

ALTERMAN, MISS ANNETTE  
Res. 1434 St. Johns Pl.  
*Proposed by Terry Anderman,*  
Paul Kotik  
ASTROFSKY, RUBIN  
Res. 370 Legion St.  
Bps. Insurance, Union Square  
Single  
GOTTLIEB, SIMON  
Res. 1509 Lincoln Pl.  
Bus. Light Bulbs, 36 Washington St.  
Single  
*Proposed by Al Miller,*  
Anne E. Mason  
LEVINSIDER, MAX  
Res. 210 East 56th St.

Bus. Textiles, 132 W. 14th St.  
Married  
*Proposed by Dr. Morris Glick,*  
Dr. David Appelman  
NUMEROFF, HOWARD  
Res. 370 Legion St.  
Bus. Decorating, Jamaica Ave.  
Single  
RICK, HENRY  
Res. 522 Ocean Ave.  
Bus. Electroplating, 106 Fulton St.  
Single  
ROSENBERG, MISS PHYLLIS  
Res. 615 Crown St.  
*Proposed by Beatrice Edelstein,*  
Al Miller  
ROTHMAN, STANLEY  
Res. 789 Franklin Ave.  
Bus. Sears Roebuck & Co.  
Single  
*Proposed by Alex Rosenberg,*  
Herman Weingard  
ROTTMAN, SEYMOUR L.  
Res. 1733 Union St.  
Bus. Credit, 138A Reid Ave.  
Single  
*Proposed by Pearl Person,*  
Frances Chodell  
SACK, HYMAN  
Res. 364 Legion St.  
Bus. Engineer, 251 W. 42nd St.  
Single  
SHAPIRO, IRVING D.  
Res. 942 Eastern Parkway  
Bus. Beer Distr., 240 Virginia Ave.  
Single  
*Proposed by Pearl Person,*  
Frances Chodell  
SAMUEL H. GOLDBERG,  
*Chairman, Membership Committee.*

#### Sabbath Services

Friday evening services at 4:10 p.m.  
Kindling of Candles 4:10 p.m.  
Sabbath Services "Toledat" Genesis  
25.19-28.9; Prophets—Maladiv 1.1-2.7,  
will commence at 8:30 a.m.  
Cantor Sauler will officiate together  
with the Center Choral Group under the  
leadership of Mr. Sholom Secunda.  
Rabbi Saltzman will preach on the  
weekly portion of the Torah.  
The Yiddish address will be delivered  
on Saturday afternoon at 3:30 p.m.  
Mincha services at 4:00 p.m.

#### Daily Services

Morning services at 7 and 8 o'clock.  
Mincha services at 4:20 p.m.  
Special Maariv services at 7:30 p.m.



# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

*Jewish Book Month has become an institution in Jewish life. Its purpose is to persuade American Jews to read Jewish books. It will be observed this year from November 23rd to December 23rd. One of the aims of our Sisterhood is to inspire in our membership an enthusiastic appreciation and a love for books of Jewish content. Through the medium of these works, which reflect the knowledge and wisdom of our sages and scholars, we, as Jews, should become increasingly aware of our rich literary heritage. A Jewish bookshelf in every home is a prerequisite to maintaining the Jewish spirit. Let us resolve to establish such a bookshelf in our homes, and equip it with volumes of Jewish interest for every member of the family. Then we can truly live up to our tradition of being "Am Ha-Sefer," the People of the Book.*

BEATRICE SCHAEFFER, President.

## Sisterhood Marks 6th Anniversary Of United Nations

Although the weather was wet, the atmosphere inside the Center when Sisterhood held its second meeting of the season was warm and stimulating. The refreshment table was colorfully adorned with a red, white and blue United Nations cake, bearing the flags of the 60 member nations, which was designed and baked especially for the occasion by our Hostess Chairman Mrs. Jennie Levine. She and her committee dispensed a goodly mixture of hot coffee and warm hospitality in advance of the program of the day.

A stirring United Nations prayer delivered by Mrs. Mollie Markowe, followed by the rendition of the Hebrew and American anthems by Mrs. Ethel Pashenz, accompanied by Mrs. Minnie Blickstein, set the tone of the afternoon. Our President, Mrs. Schaeffer, made several announcements of forthcoming events, citing particularly our November Institute Day and our obligation to serve as well as to contribute to the many causes which Sisterhood espouses. Mary Kahn, Chairman of our 15th Annual Mother-Daughter Luncheon and Fashion Show,

made a last-minute appeal for more reservations, after which she stimulated a thriving number of transactions. Our President urged generous support for Israel Bonds and for the Federation of Jewish Philanthropies in the absence of the committee chairmen.

Since our Sisterhood is vitally interested in American affairs, our Chairman of this project, Mrs. Shirley Gluckstein, introduced the program of the afternoon with a brief but highly enlightening review of the origin and accomplishments of the United Nations, questioning at the same time its effectiveness, its strength and its possibilities. With the appearance of the guest speaker for the occasion, Madame Hilda Yatsing Yen, noted lecturer and world traveler, and member of the U. N. Speakers Research Committee, the audience was charmed by a stimulating, soft-spoken and extremely well-informed young lady, whose subject, "Our Best Hope For Peace Is U. N. Plus You," appeared to remove all doubts about the efficacy of the U. N. Stating that the world organization belongs to all people, and that it depends for its success upon our intelligent support. Mollie Stark, noted coloratura soprano of the Metropolitan Opera and concert stage, presented a program of Hebrew, French and English songs, carrying out the pattern of the day.

## Kiddush

On Saturday, November 24th, a Kiddush to the Junior Congregation was sponsored by Mr. and Mrs. I. Green, in honor of the birth of a granddaughter. On Saturday, December 22nd, in honor of their wedding anniversary, Mr. and Mrs. William Rothstein will tender a Kiddush to the youngsters of the Center. Celebrate your "Simchas" in this traditional manner. Call Mrs. Fanny Buchman, Pres. 4-3384.

## Cheer Fund Contributions

Mrs. Sarah Klinghoffer, Mrs. Beatrice Schaeffer—in memory of Estelle Nelson's and Bess Altman's fathers; Mrs. Sarah Klinghoffer—in memory of Mrs. Fannie Schorr Kramer; Mrs. Lillian Zakheim, for her husband's speedy recovery.

## A "Yasher Koach" to Mary Kehn

Mary, as chairman of our 15th Annual

Mother-Daughter Luncheon and Fashion Show, you have earned, besides the lovely orchids which adorned your lovely dress, the plaudits and the congratulations of the entire Sisterhood for your expert leadership of this event, which was such a magnificent social and financial success. Your co-chairman, Dubbie Jackman, working side by side with you, taking the blame as well as the name, merits equal mention and praise for her tremendously fine support. To you both, then, Mary and Dubbie, our heartfelt thanks!

## Israel Bonds

Admission to the super-colossal Chanukah Festival to be held in Madison Square Garden on January 1, 1952, at 2 P.M., will be limited to men, women and children who buy a Bond between November 1st and the end of the year. Call Ann Weissberg, STerling 3-0639 or Irene Perlman, HYacinth 3-0677.

## Federation of Jewish Philanthropies

Chairman Dorothy Gottlieb and her Special Gifts Chairman Cele Benjamin, remind you that this is *Federation Month!* Help your neighbors *Now*, and protect the well-being of your community. Send your checks to Dorothy Gottlieb, 477 Crown Street, or to Cele Benjamin, 805 St. Marks Avenue.

## Torah Fund Luncheon, March 5

Our new Torah Fund Chairman, Mollie Markowe, together with her co-chairmen, Jennie Levine and Sid Seckler, are making plans for an outstanding function which will yield besides Torah, *schoirah*, that is, funds necessary to further the education and scholarship program of the Jewish Theological Seminary. An outstanding national leader will be the guest speaker, and a musical program is being arranged.

## Sisterhood Players In "Tevye's Daughters"

Rehearsals of Sholom Aleichem's hilarious comedy, "Tevye's Daughters" indicate an evening of fun and merriment December 19th. The cast includes Shirley Gluckstein, Dubbie Jackman, Mary Kahn, "Hershey" Kaplan, Sarah Klinghoffer, Jennie Levine, Margie Lovett, Mollie Markowe and Dorothy Wisner.

## Jewish Book Month, Nov. 23-Dec. 23

Celebrate Jewish Book Month and Chanukah with the purchase of Jewish Books for your Jewish Book Shelf at home. Call our Publication Chairman, Rose Bromberg, Pres. 3-5004, for the purchase of Jewish books and visit the

(Continued on page 22)

## THE YOUNGER MEMBERSHIP

### Programs In Retrospect *Simchas Torah Celebration*

Our general meeting of October 23rd carried over the musical theme of the Simchas Torah festival completed that day. The program featured the songs of TV artist Frances Sanford, the accordion skill of Jack Kudevitz and the moving baritone voice of Norman Atkins, Decca recording artist.

### Election Night

For Election Night, November 6th, we tried the innovation of having teams compete in a game of charades. After an hour's keen competition, the contest wound up in a tie. The first round of charade topics was prepared by the chairman of the evening but the second round was provided by the members from the floor. The second half was by far the merrier. Our thanks go to Herb Levine, originator of this program, and his teammates, Alfred Miller, Morton Weinberger, Rhoda Soicher and Iris Abramson. We also thank the opposition, composed of Hal Rosman, Capt., Harriet Bell, Jerry Shapiro, Ruth Katz and Phil Freedman. The laughs were abundant, and we hope to do a repeat of this program early in 1952.

### Federation Drive

By the time this issue of the REVIEW

## PAGING SISTERHOOD

Public Library at the Plaza and Eastern Parkway to enjoy a splendid exhibit of books and ceremonial objects from the Jewish Theological Seminary.

### Women's League News

Secure your tickets for the annual Chanukah Luncheon of the Metropolitan Branch of Women's League at the Commodore Hotel, Monday, December 19, from Sarah Kushner. The cost is \$4.50. A very fine program has been planned by our former President, Sarah Klinghoffer, who is chairman of this event. Hurry, make your reservations. National Youth Convention, the first ever arranged by the National Women's League and the United Synagogue will take place at Columbia University from December 25th to 27th.

### Calendar of Events

Sunday, Dec. 9th: Brooklyn Jewish Community Council Annual Convention, at the Towers Hotel, Brooklyn.

Monday, Dec. 10th: Sisterhood Executive

goes to press, a cocktail party on behalf of Federation, scheduled for Sunday, November 11, will have been held at the home of Miss Ina Perlowitz under the able chairmanship of Phyllis Newman. Many thanks to Ina and Phyllis and their committee for doing a fine job.

### Israel Bonds

Our aim is to have you invest in your future. The purchase of Israel Bonds makes you a part owner of your ancient homeland of Israel.

On Sunday, October 28th, at a Y.F.L. cocktail party, a guest speaker, Mr. Alvin Rosenfeld, author of "Ticket to Israel" and writer for the *New York Post*, who has spent two years in Israel, apprised us of the needs and the future outlook of Israel. Our brethren there are dynamic and have the will to build a strong state but need financial help. He stressed that they can and will pay back with the guaranteed interest. The time to invest is NOW! Buy your Bond today. Call William Brief, Bond Chairman at DI 6-5510, or DI 5-4340, or at the Center desk. All personal checks must be drawn to "State of Israel"; company or corporate checks to the individual, who can thereafter endorse them to "State of Israel."

### Choral Group Being Organized

The Young Folks League is organizing

(Continued from page 21)

Board meeting, 1 P. M.

Monday, Dec. 10th: Eastern Parkway group of the Brooklyn Jewish Community Council celebrates Jewish Book Month at the Center with gala program, including noted book reviewer and specially arranged musical feature. Chairman of the evening, Mrs. Morton Klinghoffer, Cultural and Program Chairman of the chapter. Free tickets available upon request at the Center desk.

Monday, Dec. 17th: Women's League Annual Chanukah Luncheon, Commodore Hotel, 12:30 P. M.

Wednesday, Dec. 19th: Sisterhood General Meeting, 8:15 P. M. Presentation of Sholom Aleichem's play, "Tevye's Daughters" by the Sisterhood Players.

Wednesday, Jan. 16th: Federation Jewish Women's Organization's 32nd Annual Convention and Luncheon, Hotel Astor, \$5.50 per person, incl. gratuity.

a Choral Group to be the backbone of its Friday Night Oneg Shabbat celebrations and also to participate in our own programs. This group will be trained by Sholom Secunda, Music Director of the Center. The response has been excellent but we can still use some male and female voices. Interested members are urged to drop a note to Harriet Bell, care of the Center, or see her at our meetings.

### Calendar of Events

Tuesday, Dec. 4th: Third annual Federation Night on behalf of the Federation of Jewish Philanthropies of New York. There will be an orchestra and delightful entertainment, as well as refreshments. You will be given the opportunity to signify your support of this worthy charity.

Tuesday, Dec. 11th: The first in our series of six Hebrew Culture Lectures. The topic: "Christ and Hillel." The speaker will be announced in an early issue of the *Bulletin*.

Tuesday, Dec. 18th: A Chanukah musical program arranged by Mr. Sholom Secunda, in which Cantor Sauler and others will participate.

Thursday, Dec. 27th: A unique event, under the auspices of our Current Events Chairman, Mr. Paul Kotik. Representatives of the State Department, Congressman Rooney, a member of the Voice of America staff, as well as representatives of the Center, will participate in a program highlighting the work of the Voice of America broadcasts.

A social hour will follow each of the above programs. Refreshments will be served.

MILTON REINER, *President*.

### Additions to Library

The following books have been added to our Library for circulation:

Cairo to Damascus — John Roy Carlson.

The Revolt — Menachem Beigen.

The Jews in Soviet Russia — Solomon M. Schwartz.

Yisroel in Krieg — Ben Gurion

Mahzor Ha Shalem — P. Birnbaum.

Sefer Ha Bohir — R. Margolis.

Kohleth — The Man and His World — Robert Gordis.

The Sabbath Bride — Samuel Ornitz.

## CULTURE SALESMAN FROM GIRARD

(Continued from page 9)

home where he spent his evenings. Having been his efficient secretary for ten years before their marriage, she had so arranged the bookselling business that it virtually ran itself. She is intolerant of all racial and religious discrimination and was in sympathy with her husband's aims. Though not Jewish she did not conform to Christian dogma.

Haldeman-Julius is survived by a son and a daughter by his first wife, both now married and the parents of children. There are also several sisters, one of them Mrs. Rosalie Eisenberg, a widow who lives in Philadelphia.

I am informed Haldeman-Julius was popular in the small town of Girard, Kansas, where he lived and gave employment to 50 people. He always had a smile, and never was disputatious in his

personal relations, though in his writing he was given to controversy. I think of him as a sort of combination philosopher and humorist, editorial writer and columnist, personal journalist and objective thinker. He was frank, and no compromiser or follower of the philosophy of expediency. In an article on "Writers" in the May, 1951, issue of the *Freeman* he says:

"My pen is always used to write what I really feel and not what expediency might say I should put into words. I am something of a prolific writer — at least that's what some other writers say about me — but my verbiage expresses only one individual — the writer himself. And what a strange, different thing it is to be free to write what one likes and to say what one feels!"

## EMPLOYMENT IN ISRAEL HIGH

(Continued from page 13)

eighteen months to 126 kilometers (about 78-2/3 miles). Several of these roads open up the Negev to traffic and link new settlements to the outside world for the first time. The road building program increased employment indirectly through the impetus to stone quarrying; it was limited in scope, however, by a lack of trained foremen and shortage of equipment.

Building continues to employ large number of workers. In the period under review, over 10,000 workers a month were placed in building. The opening of several large factories during the past few months has helped the Exchanges to place over 4,000 workers a month in industry.

Plans for the winter are concentrated on picking and packing the citrus crop,

estimated at nine to ten million boxes, or 15% above last season. Almost 10,000 unskilled workers, mostly new immigrants, will be required for picking and about half that number for skilled jobs such as packing and sorting.

## The Winchell Tradition

(Continued from page 14)

reliable. He has his own Siberia for those who pass along inaccurate information, and never gives them another hearing.

His work-day is in reverse. He rises at dusk and has breakfast while his family has dinner. Oddly, Walter is a thoroughly domesticated family man. He spends as much time as possible at home, either in his New York apartment or his country estate, with his wife, June, and his children Walda 23, and Walter, Jr., 15.

By midnight he is well on his round of night spots famous in New York. Wherever he appears, his table is the instant center of attraction. There is a constant stream of visitors, each anxious to provide a news item, to whom Winchell listens noncommittally, promises nothing, while he smokes incessantly and sips coffee. Inwardly, he passes judgment on each scrap of information and approves or discards it for his column.

After leaving the night clubs, Winchell may start on a tour of the town in pre-dawn hours in his automobile, which is equipped with a short-wave radio enabling him to pick up police car calls. More than once, he has beaten the police to the scene of a crime.

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*Eduard Rosenthal, Director*





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